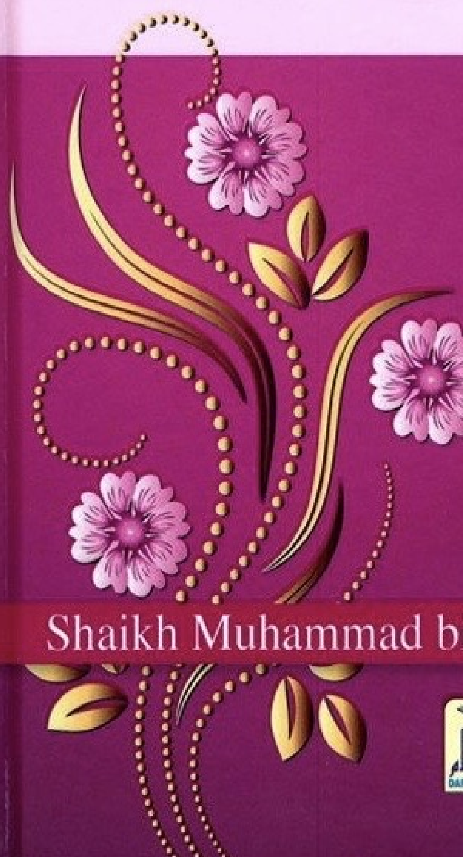
A TREATISE ON HIJAB &

A Compilation Of Questions Pertaining To Family Matters



Shaikh Muhammad bin Salih Al-'Uthaimeen

DARUSSALAM

A Treatise On
HIJAB
&
A Compilation Of Questions Pertaining To Family Matters

By:

The Noble Shaikh,
Muhammad bin Salih Al-'Uthaimeen
(May Allah forgive him, his parents, and all Muslims)

Translation:
Sameh Strauch

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In the Name of Allah,
the Most Gracious, the Most Merciful

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Contents

Preface 8

Evidence From the Noble Qur`an.. 11

Evidence from the *Sunnah*.. 19

Proofs from *Qiyas* (Analogy) 26

Evidences Cited by Those Who Deem Displaying

the Face to be Permissible 31

The Reply to These Evidences.. 33

A compilation Of Questions Pertaining To Family Matters

Using the *Barookah* 43

Plucking the Hair 44

What is the Ruling on Women Using Kohl?................................. 47

Beautification of a Woman is Permissible Within Limits.............. 48

What is the Ruling on a Woman Wearing

Tight Garments & Trousers?... 51

Contents

Wearing Jeans is not Imitation 51

Styling the Hair 56

The Meaning of a Side Combing 58

Layers of Face Covering 62

The Use of Zippers by Women 64

A Woman Should Not Reveal Her Face in the Sacred Precincts 65

A Woman Being Alone With a Driver 67

Numerous Means of Beautification 69

What is the ruling on tattoos? If a woman has a tattoo when she was younger, what sin is on her? 69

A Woman Speaking With a Man 71

The Face is the Place of *Fitnah* 77

It is Not Permissible to Display the Arm 79

A Woman Applying Perfume When Leaving her House 80

The Rules Regarding a Residence of Families 81

The Prohibition of the *Niqab* 84

Contents

There is no *'Awrah* Between a Husband and a Wife 85
When a Woman is Forced to Remove Her *Hijab* 87
The Islamic Dress Code 90
Revealing When in the Car 92
Greeting a Woman with Salutations of Peace 93
Personal Questions 95
The Obligation to Cover the Face 96
A Woman Visiting a Male Doctor 99
Permissibility of Being Secluded
With a Member of the Opposite Sex in Case of Necessity 100
A Blind Man Entering the Presence of Women 101
Mixed Education is Not Permissible 102
A Woman Working With a Man 104
Permissible Work 106
Legal Verdicts Pertaining to Marriage 115
Questions Pertaining to Children's Games 142
Questions Pertaining to Children's Clothes 149

PREFACE

In the Name of Allah, the Most Beneficent, the Most Merciful

All praise be to Allah, we praise Him, we seek His Aid, we ask His Forgiveness and we seek refuge with Him from the evils of ourselves and the wickedness of our deeds. Whomsoever Allah guides, there is none who can misguide him and whomsoever Allah causes to go astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah, Alone, without partners and that Muhammad is His slave and His Messenger - may the abundant Blessings and Peace of Allah be upon him and upon his family and his Companions and those who follow them with *ihsan*.

To proceed:

Allah, the Most High, sent Muhammad with guidance and the religion of Truth, in order to extricate mankind from darkness to light, by the permission of their Lord, and to the Noble and Praiseworthy Path. Also, Allah sent him to fulfill the worship of Allah, the Most High, with complete humility and submission to Him, the Most Blessed, the Most High, implementing His Commands and abstaining from the things that He has prohibited and giving precedence to that over personal desires and whims. Allah sent him to perfect morality, calling them by every means and to destroy immorality and warning against it by every means. The Divine Law given to him ﷺ is complete in every aspect and does not require any person to perfect it or adjust it, because it comes from the Most Wise, the All-knowing, Who knows best what befits His slaves and is Compassionate towards them.

A part of the high and perfect morals with which Muhammad ﷺ was sent with was the attribute of modesty, which the Prophet ﷺ declared to be a part of faith (Eeman).

No one denies that the modesty which is commanded by Islamic Law, and by convention, includes the decency and decorousness demanded of a woman, and the kind of behavior that will ensure that she is kept far away from situations of temptation and suspicion. Further more, there is no doubt that the greatest act of modesty that she can perform is wearing a *hijab* that covers her face, and is the best thing with which she can adorn herself. This is because it protects her and keeps her far removed from temptation.

The people in this blessed land - the land of Revelation, the Message, modesty and decency - used to follow the path of righteousness in this matter and women went out wearing *hijab* and *jilbab* or *'aba'ah,* or something similar, and they avoided mixing with men. This situation continues in many cities in the Kingdom, all praise and thanks be to Allah.

But when (negative) things were said about the *hijab,* and the women who did not wear them saw no objection to unveiling and were seen without them, some people began to have doubts about whether the *hijab* and the covering the face are obligatory or preferred, or simply a custom followed by people, which is neither obligatory nor preferred.

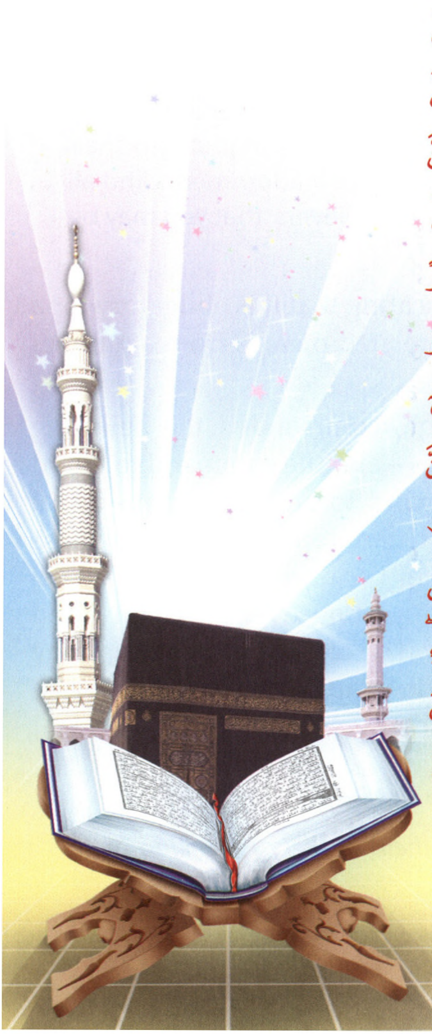
In order to dispel this doubt and to reveal the truth of the matter, I decided to write what was easy for me, so that the ruling on it might be made clear, hoping to Allah, the Most High, that the truth might be made apparent by it and that He might make us among the rightly-guided, who discern the truth and follow it and who discern falsehood and avoid it. I say - and success is attained through Allah - : "Know, O, Muslim, that the screening of a woman from unrelated men and the covering of her face is an obligation, the evidence for which is in the Book of your Lord, the Most High, the *Sunnah* of your Prophet, Muhammad ﷺ, correct opinion, and uninterrupted analogy.

* * *

Evidence From the Noble Qur`an

The proofs from the Qur`an include the following:

The First Proof: The Words of Allah, Most High:



﴿ وَقُل لِّلۡمُؤۡمِنَٰتِ يَغۡضُضۡنَ مِنۡ أَبۡصَٰرِهِنَّ
وَيَحۡفَظۡنَ فُرُوجَهُنَّ وَلَا يُبۡدِينَ زِينَتَهُنَّ
إِلَّا مَا ظَهَرَ مِنۡهَاۖ وَلۡيَضۡرِبۡنَ بِخُمُرِهِنَّ
عَلَىٰ جُيُوبِهِنَّۖ وَلَا يُبۡدِينَ زِينَتَهُنَّ
إِلَّا لِبُعُولَتِهِنَّ أَوۡ ءَابَآئِهِنَّ أَوۡ
ءَابَآءِ بُعُولَتِهِنَّ أَوۡ أَبۡنَآئِهِنَّ أَوۡ
أَبۡنَآءِ بُعُولَتِهِنَّ أَوۡ إِخۡوَٰنِهِنَّ أَوۡ بَنِيٓ
إِخۡوَٰنِهِنَّ أَوۡ بَنِيٓ أَخَوَٰتِهِنَّ أَوۡ نِسَآئِهِنَّ
أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ
غَيۡرِ أُوْلِي ٱلۡإِرۡبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفۡلِ
ٱلَّذِينَ لَمۡ يَظۡهَرُواْ عَلَىٰ عَوۡرَٰتِ ٱلنِّسَآءِۖ
وَلَا يَضۡرِبۡنَ بِأَرۡجُلِهِنَّ لِيُعۡلَمَ مَا يُخۡفِينَ
مِن زِينَتِهِنَّۚ وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ
ٱلۡمُؤۡمِنُونَ لَعَلَّكُمۡ تُفۡلِحُونَ ﴾

> "And tell the believing women to lower their gaze (from looking at forbidden things) , and protect their private parts (from illegal sexual acts) and not to show off their adornment except that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, headcover, apron) , and to draw their veils all over *Juyoobihinna* (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam) , or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful". *(Soorah An-Noor 24:31)*

The evidence in this verse, indicating that it is obligatory for a woman to screen herself from unrelated men, is from a number of standpoints:

1. That Allah, the Most High, commanded the believing women to guard their private parts – and the command to guard the private parts is also a command to employ the means of achieving that. No rational person can doubt that among those means is the covering of the face, because uncovering it will lead to men looking at it, contemplating over its beauty, and developing lustful feelings for her. The consequence of this may be that contact is made and a relationship begun. It was reported in a *hadeeth* that the Prophet ﷺ said,

«الْعَيْنَانِ تَزْنِيَانِ وَ زِنَاهُمَا النَّظَرُ»

> *"The eyes commit adultery and their adultery is looking (with lust)."*

Until he said: and the private parts testify or deny it. So if covering the face is one of the means of guarding the private parts, then it is commanded to do so, because the means of achieving something have the same ruling as the desired objective.

2. The Words of Allah, the Most High:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

"And to draw their veils all over *Juyoobihinna* (i.e. their bodies, faces, necks and bosoms)". *(Soorah An-Noor 24:31)*

The *khimar* is anything used by a woman to cover her head, such as the headscarf. So, if she is commanded to draw her *khimar* over her *jaib* (singular of *juyoob*), then she is commanded to cover her face, either due to necessity or due to analogy, because if it is obligatory to cover the chest and neck, then it is obviously more necessary to cover the face, for it is the place of beauty and temptation. This is because, when people seek beauty, they do not ask about anything except the face – and if it is beautiful; they do not attach much importance to anything else. So, when they say that such-and-such woman is beautiful, nothing is understood from this, except that her face is beautiful. This proves that the face is the place of beauty. Therefore, if this is the case, then how can it be understood that this wise Law commands covering the chest and neck, but permits the face to be revealed?

3. That Allah, the Most High, prohibited {the women} as a generalization from showing their adornment, except that which is apparent – and that means what must be shown, such as the clothing, which is why He says,

﴿ إِلَّا مَا ظَهَرَ مِنْهَا ﴾

"Except that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, headcover, apron) ". *(Soorah An-Noor 24:31)*

And He did not say, "…that which they reveal." Then, a second time, He prohibited revealing adornment, except for those who are permitted to see it. This proves that the second adornment is different from the first adornment. The first adornment is the one which is apparent, which every person reveals and cannot be hidden, while the second adornment is the hidden adornment by which one beautifies oneself. Consequently, if this (latter) adornment was permissible for every person, there would be no understandable point in the generality of the first and the exception in the second.

4. That Allah, Most High permits the revealing of the hidden adornment to male members of the household who feel no physical desire, i.e. servants who have no sexual urges, to small children who have not yet reached puberty and feel no sexual urges and who are unaware of women's *'awrat*. This proves two things:

The First: That revealing the hidden adornment is not permissible for any unrelated person, except the aforementioned two categories.

The Second: That the reason for the ruling, and the point of it, is fear of *fitnah* for the woman and of someone being attracted to her. There is no doubt that the face is the centre of beauty and the place of *fitnah,* so covering it is an obligation, in order that it is not a cause of temptation for men who feel sexual urges.

5. The Words of Allah, the Most High:

﴿ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ﴾

"And let them not stamp their feet so as to reveal what they hide of their adornment". *(Soorah An-Noor 24:31)*

This means that a woman should not stamp her feet, causing her ankle bracelets and other such things, which women wear as adornments, to be revealed. So, if a woman is forbidden to stamp her feet out of fear that it will be a cause of *fitnah* for men, due to him hearing the sound of her ankle bracelets or the like jingling, then what about revealing her face? Which of them is a greater *fitnah*, to hear the jingling of ankle bracelets on a woman, while not knowing who she is, whether or not she is beautiful, whether she is young or old, whether she is ugly or attractive? Which of them is a greater *fitnah*, this, or that a man might look at an unveiled, beautiful face, in the full flush of youth, adorned with such makeup as will attract *fitnah* and entice men to look at her? Every person who feels any attraction toward women knows which of these two *fitnah*s is greater and which has the greater right to be covered up or displayed.

The Second Proof: The Words of Allah, the Most High:

﴿ وَٱلۡقَوَٰعِدُ مِنَ ٱلنِّسَآءِ ٱلَّٰتِي لَا يَرۡجُونَ نِكَاحٗا فَلَيۡسَ عَلَيۡهِنَّ جُنَاحٌ أَن يَضَعۡنَ ثِيَابَهُنَّ غَيۡرَ مُتَبَرِّجَٰتِۭ بِزِينَةٖۖ وَأَن يَسۡتَعۡفِفۡنَ خَيۡرٞ لَّهُنَّۗ وَٱللَّهُ سَمِيعٌ عَلِيمٞ ﴾

"And as for women past child-bearing who do not expect wedlock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allah is the All-hearing, the All-knowing".*(Soorah An-Noor 24:60)*.

The evidence in this noble verse (proving the obligation for a woman to cover her face) is that Allah, the Most High said that there is no sin on old women, who do not expect to wed, if they remove their (outer) garments, so long as their intention in doing so is not to reveal their adornments. It is obvious that what is meant by removing their garments does not mean that they become naked. What is meant is that they remove those outer garments, which do not cover that which normally appears, such as the face and the hands. So, the garment which is permissible for an old woman to remove, is the outer garment which covers her whole body. The particularization of the ruling on these older women is proof that young women, who hope and expect to wed, are not included in this ruling. If the ruling encompassed all women, permitting them to discard their outer garment and to wear a chemise or something similar, then there would no point in the special mention of old women.

And in the Words of Allah, the Most High:

﴿ غَيْرَ مُتَبَرِّجَٰتِۭ بِزِينَةٍ ﴾

"…In such a way as not to show their adornment".*(Soorah An-Noor 24:60)*

is another proof for the obligation of *hijab* for young women who hope and expect to marry. In most cases, when a woman reveals her face, it is because she wishes to reveal her adornment and show her beauty, so men look at her and praise her beauty. Those who do not reveal their faces for this reason are the exception - and there is no ruling for the exception.

The Third Proof: The Words of Allah, the Most High:

﴿ يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ
مِن جَلَٰبِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴾

"O Prophet! Tell your wives and your daughters and the women

> of the Believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Oft-Forgiving, Most Merciful" *(Soorah Al-Ahzab 33:59)*

'Abdullah bin 'Abbas رضي الله عنهما said, "Allah commanded the believing women to cover their faces from above their heads with the *jilbab*, leaving only one eye showing, when they went out of their houses for some need," and the *tafseer* of a Companion is a proof. Indeed, some of the scholars have said that it bears the ruling of a statement attributed to the Prophet ﷺ. As for Ibn 'Abbas's statement: "...leaving only one eye showing," this was only permitted for necessity in order to see the way. But if there is no need, then it is not necessary to reveal an eye. As for the *jilbab*, it is a loose cloak worn over the *khimar* in the place of the *'aba`ah*. Umm Salamah (رضي الله عنها) said that when this verse was revealed, "The women of the Ansar went out as if they had crows on their heads, due to their piety and they were wearing black cloaks."

'Ubaidah As-Salmani and others stated that the wives of the Believers used to draw their cloaks around them from above their heads, so that nothing could be seen except their eyes, and this was in order for them to see the way.

*** The Fourth Proof:** The Words of Allah, the Most High:

﴿لَّا جُنَاحَ عَلَيْهِنَّ فِيٓ ءَابَآئِهِنَّ وَلَآ أَبْنَآئِهِنَّ وَلَآ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ إِخْوَٰنِهِنَّ
وَلَآ أَبْنَآءِ أَخَوَٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَٰنُهُنَّ ۗ
وَٱتَّقِينَ ٱللَّهَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا﴾

"It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brothers' sons, or the sons of their sisters, or their own

> (believing) women, or their (female) slaves, and keep your duty to Allah. Verily, Allah is ever, over all things Witness". *(Soorah Al-Ahzab 33:55)*.

Ibn Katheer (رحمه الله) said, "When Allah commanded the women to wear the *hijab* in front of men to whom they are not related, He explained who are the relatives before whom they do not need to wear the *hijab*. This is like the exceptions stated in *Soorah An-Noor*, where Allah says,

﴿ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ ﴾

> "...And not to reveal their adornment except to their husbands..." *(Soorah An-Noor 24:31)*

These four proofs from the Noble Qur`an state the obligation for a woman to screen herself from men she is not related to. The first verse contains evidence from five standpoints.

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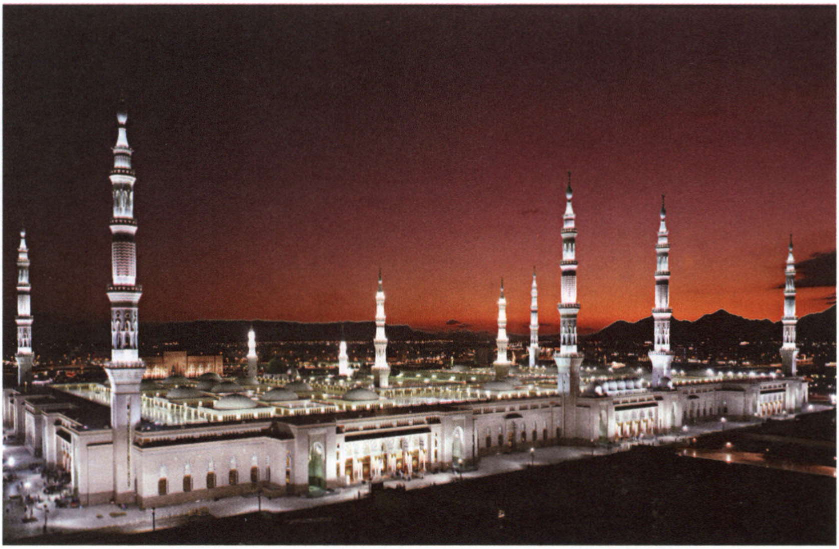

Evidence From The *Sunnah*

As for the proofs from the *Sunnah*, they include the saying of the Prophet ﷺ:

«إِذَا خَطَبَ أَحَدُكُمُ امْرَأَةً فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَنْظُرَ مِنْهَاإِذا كَانَ إِنَّمَا يَنْظُرُ إِلَيْهَا
لِخَطْبَةٍ وَ إِنْ كَانَتْ لاَ تَعْلَم»

"If any of you proposes marriage to a woman, there is no sin on you if you look at her, so long as he is only looking at her because he is proposing to her – even if she is unaware of it." (Narrated by Imam Ahmad) .

The author of 'Majma' Az-Zawa'id' said, "Its narrators are all the narrators of authentic *ahadeeth*."

The evidence is in the fact that the Prophet ﷺ said that there is no sin on a suitor who looks at the woman to whom he is proposing marriage, on the condition that he is looking at her for the purpose of his marriage proposal. This proves that if he is not proposing marriage, he is guilty of a sin by looking at a woman he is not related to. Likewise, if the suitor looks at her for a reason unrelated to his proposal, such as for the purpose of deriving gratification and pleasure and anything similar, then he has committed a sin.

If it is said, "There is nothing in the *hadeeth* to indicate what is permissible to look at, and it might be that what is intended by the *hadeeth* is looking at the chest and the neck." The response would be that everyone knows that the suitor wishes to see if the woman is beautiful or not, and anything else is secondary and not normal intention. The suitor only looks at her face, because without any doubt, it is the face and no other part of the body that is sought by one looking for beauty.

*** The Second Proof:** When the Prophet ﷺ ordered women to go to the *'Eed* prayer place, they said, "O, Messenger of Allah! Some of us do not possess a *jilbab*." The Prophet ﷺ replied, "Let her sister cover her with her *jilbab*." Narrated by Al-Bukhari, Muslim and others.

This *hadeeth* proves that, according to the custom of the wives of the Companions رضي الله عنهم, a woman wishing to go out can not do so without a *jilbab* and that if she did not own one, then it would not be possible for her to go out. It was for just this reason that they mentioned this obstacle to the Messenger of Allah ﷺ when he ordered them to go to the *'Eed* prayer place. The Prophet ﷺ made it clear to them the solution to this problem was for her sister (in Islam) to cover her with her *jilbab*. He did not permit them to go out without a *jilbab*, in spite of the fact that going to the *'Eed* prayer place is ordained and commanded for men and women. So, if the Messenger of Allah ﷺ did not permit them to go out without a *jilbab* in order to fulfill what they were commanded to do, how could it be permissible for them not to wear a *jilbab* to go out to do something that is not commanded and for which there is no necessity? Especailly, when the intention is to wander around the market and to mix with men and look around without purpose?

In the command to wear the *jilbab* there is proof that a woman must be covered. And Allah knows better.

*** The Third Proof :** What has been established in the two *Sahihs* on the authority of ‘A`ishah (رضي الله عنها), who said, “The Messenger of Allah ﷺ used to offer the *fajr* prayer and some of the believing women covered with their veiling sheets and attended the prayer with him; after which they would return to their homes unrecognized due to the darkness.” She said, “If the Messenger of Allah ﷺ had seen the actions of women that we had, he would have forbidden them to go the *masjid*, just as the Children of Israel forbade their women.” 'Abdullah bin Mas'ood رضي الله عنه narrated something similar to this.

The Evidence in This *Hadeeth* is From Two Aspects:

The First: It was the custom for the women among the Companions رضي الله عنهم – who were the best, noblest, the highest in morals and manners, the most complete in faith, and the most righteous in deeds – to wear the *hijab* and to cover themselves. So, they are the shining example, with whom Allah is Well-pleased; and He is Well-Pleased with those who follow them with *ihsan*,

as He Most High says,

﴿ وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ
رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴾

> "And the first to embrace Islam of the *Muhajiroon* (those who migrated from Makkah to Al-Madinah) and the *Ansar* (the citizens of Al-Madinah who helped and gave aid to the *Muhajiroon*) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success ". *(Soorah At-Tawbah 9:100).*

If that was the way of the women among the Companions رضي الله عنهم, then how can it be fitting for us to deviate from that path, which, if followed with *ihsan*, will result in the attainment of Allah's Pleasure? Allah, the Most High, says,

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ
ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ﴾

> "And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen and burn him in Hell - what an evil destination". *(Soorah An-Nisa` 4:115)*

The Second: 'A`ishah رضي الله عنها, the Mother of the Believers and 'Abdullah bin Mas'ood رضي الله عنه - who excelled in knowledge, understanding and perception in matters pertaining to Allah's Religion and in advising Allah's slaves - informed us that had the Messenger of Allah ﷺ seen the behavior of the women which they themselves had seen, he would have forbidden them from going to the *masjid*. This was during the era of the best generations, when the situation had just changed from what it was during the lifetime of the Messenger of Allah ﷺ, to one that necessitated that they be prohibited from going to the *masjids*. So what of our time, after approximately thirteen centuries, when the situation has worsened, modesty has decreased, and the religion has weakened in the hearts of many people?

Both 'A`ishah (رضي الله عنها) and Ibn Mas'ood رضي الله عنه understood that everything that results in something which is cautioned against is itself prohibited.

* **The Fourth Proof:** The Prophet ﷺ said,

«مَنْ جَرَّ ثَوْبَهُ خُيَلاَءَ لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

"If anyone lets his garment trail on the ground out of arrogance and pride, Allah will not look at him on the Day of Resurrection."

Umm Salamah (رضي الله عنها) said, "Then what should women do with the hems of their dresses?" He said, "They should let them trail a handspan." She asked, "What if their feet are exposed?" He said, "Then they should have them trail the length of a cubit, but not more than that." [1]

In this *hadeeth* there is evidence for the fact that it is incumbent on a woman to cover her feet, and was something well known to the women among the Companions رضي الله عنهم; certainly and without a doubt, the foot is less of a *fitnah* than the face and hands. So, drawing attention to the lesser thing is (the same as) drawing attention to a greater thing and one more deserving of the ruling. The wisdom of the Islamic Law rejects the idea that it is obligatory to cover that which is of a lesser *fitnah*, while permitting the uncovering of that which is of a greater *fitnah*. Such a thing is totally incompatible with Allah's Wisdom and His Law.

* **The Fifth Proof:** The saying of the Prophet ﷺ:

«إِذَا كَانَ لإِحْدَاكُنَّ مُكَاتَبٌ فَكَانَ عِنْدَهُ مَا يُؤَدِّي فَلْتَحْتَجِبْ مِنْهُ»

"If any of you (women) has a slave seeking manumission and he has the payment, then you should screen yourself from him."

This was narrated by the five, except An-Nasa`i and was declared authentic by At-Tirmidhi.[1]

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[1] Narrated by At-Tirmidhi (1731) and An-Nasa`i (5338).

The evidence in this *hadeeth* lies in the fact that it shows that it is permissible for a lady to uncover her face before her slave, so long as he remains her property. But, if he is no longer her property, she is obligated to cover her face before him, because he has become an *ajnabiyy* man.

*** The Sixth Proof:** It is reported on the authority of 'A`ishah (رضي الله عنها) that she said, "The riders used to pass by us while we were in a state of *ihram* with the Messenger of Allah ﷺ .Whenever they came close to us, each of us would let her *jilbab* fall from her head so that it covered her face, then once they had passed us, we would uncover our faces."[2] Her words: "... and whenever they came close to us, each of us would let her *jilbab* fall from her head so that it covered her face," is proof that it is obligatory for a woman to cover her face, because it is legislated during *ihram* for a woman to uncover it. If there was no strong prohibition for covering it at that time, they would have left their faces uncovered. This is because uncovering the face during *ihram* is obligatory for women, according to the majority of scholars - and an obligation cannot be contradicted, except by another obligation. Therefore, if it was not obligatory to veil and cover the face from unrelated men, it would not be permissible to abandon the obligation to uncover the face while in a state of *ihram*. In addition, it has been confirmed in the two *Sahihs*, and other sources, that a woman in the state of *ihram* is prohibited from wearing a *niqab* and gloves.

Shaikh Al-Islam Ibn Taimiyyah - may Allah have Mercy on him - said, "This proves that the *niqab* and gloves were well known for women who were not in a state of *ihram* and this affirms that they used to cover their faces and hands." [1]

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[1] Narrated by Imam Ahmad (27006), Abu Dawood (3928) At-Tirmidhi (1261) and Ibn Majah (2520).

[2] Narrated by Imam Ahmad (24522), and Abu Dawood (1833).

These are six evidences from the *Sunnah* which prove the obligation for a woman to wear *hijab* and to screen her face from unrelated men. Add to them the four evidences from the Qur`an, and they become ten evidences from the Book of Allah and the *Sunnah*.

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[1] Majmoo' al-Fatawa (15/276).

Proofs From *Qiyas* (Analogy)

* **The Eleventh Proof:** [1] The correct opinion and abiding by *qiyas* brought by the complete Islamic Law that entails the affirmation and approval of that which is beneficial and the means to achieve it and encouraging implementation of it and rejection of that which is evil and its causes, and the prevention of it. So, everything that is clearly beneficial or a means of preventing evil, is either commanded or at least commended. Everything that is clearly evil or a means of preventing what is good and beneficial, is either prohibited or strongly disapproved of.

If we consider the consequences of a woman removing her veil and displaying her face to unrelated men, we find that it entails many evils. If there is any benefit in it, it is very small and dwarfed by the evils. Among the evils are the following:

1. *Fitnah*: A woman causes *fitnah* to herself when she beautifies her face, adorns it and displays it. This is one of the greatest causes of evil and corruption.

2. The disappearance of modesty in women; modesty is a part

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[1] We mentioned previously ten proofs: four of them from the Noble Qur`an and six of them from the *Sunnah*.

of faith and a necessary element of her innate character. Woman used to be cited as an example of modesty, it was said, "...more modest and shy than a virgin in her chamber." The disappearance of modesty, and the decrease in faith has led women to come out of nature were created on .

3. The enchantment of men by women, especially if she is beautiful, flirtatious, laughs and is playful, is the case with many unveiled women. Indeed, it is said, "A look, then a greeting, then talk, then an assignation, then a meeting." Satan runs in the body of the son of Adam (i.e. humans) as their blood circulates in it.[1] How often talk, laughter and jollity leads to fondness of the heart between a man and a woman! The result of this is an evil that cannot be repelled. We ask Allah to save us from this.

4. The mixing of men and women: If a woman believes that, like man, she is free to reveal her face and to walk around unveiled, this will not result in modesty and shyness in her when she is in a crowded place. Rather, this will lead to a great *fitnah* and widespread corruption. The Prophet ﷺ came out of the *masjid* one day and saw that men and women were mixing on the road, so he said,

«اسْتَأْخَرْنَ فَإِنَّهُ لَيْسَ لَكُنَّ أَنْ تَحْقُقْنَ الطَّرِيقَ عَلَيْكُنَّ بِحَافَّاتِ الطَّرِيقِ»

"Return , for you must not walk in the middle of the road; keep to the sides of the road."

Afterwards women kept so close to the walls that their garments were rubbing against it. Ibn Katheer mentioned this in his explanation of the Words of Allah, Most High:

﴿وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ﴾

"And tell the believing women to lower their gaze" (Soorah An-Noor 24:31).

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[1] This is a quotation from a *hadeeth* whose authenticity is agreed upon by Al-Bukhari and Muslim.

Shaikh Al-Islam Ibn Taimiyyah (رحمه الله) determined that it is obligatory for a woman to screen herself from unrelated men, as states in his *Fatawa*, "The fact of the matter is that Allah, the Most High, has made *zeenah* (adornment) of two types: (i) that which is apparent and (ii) that which is not apparent. It is permissible for her to display the former to men other than her husband and those who are eligible to be *maharim*[1] to her. Before the verse concerning the *hjiab* was revealed, women would go out without any *jilbab* and men could see their faces and their hands as it was permissible for them to reveal their faces and hands to men at that time. It was permissible for men to look at them, because it was permissible for the women {to have their faces } revealed to them. But, when Allah, the Most High, revealed the verse of *hijab*, saying,

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلۡمُؤۡمِنِينَ يُدۡنِينَ عَلَيۡهِنَّ مِن جَلَٰبِيبِهِنَّ﴾

> "O, Prophet! Tell your wives and your daughters and the women of the Believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way)". *(Soorah Al-Ahzab 33:59)*

The women were veiled from the men." Then he said, "The *jilbab* is the wrapping which Ibn Mas'ood رضي الله عنه and others called the *rida`* and which the common folk refer to as the *izar*; and it is the large *izar* which covers her head and the rest of her body." He added, "So if they were commanded to wear the *jilbab* in order not be recognised, by covering their faces (with their *jalabeeb*) or by wearing a *niqab*, it means that the face and the hands are of the type of adornment that they were commanded to not reveal to unrelated men. In turn, this means that all that remained permissible for unrelated men to look at was the garments that were visible. Ibn Mas'ood ﷺ mentioned the latter situation, while Ibn 'Abbas (ﷺ) mentioned the former." He further added, "... and the opposite of that is the face, the hands and the feet. It is not permitted for her to reveal them to unrelated men, according to the stronger of the two opinions, as opposed to the case before the abrogation; indeed, she should not reveal anything, except her [outer] garments."

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[1] *Maharim*: Those men whom a woman is not allowed to marry (due to kinship) (sing. = *mahram*).

Further on, in the same volume, (p. 117 and p. 118) he says, "As for her face, her hands and her feet, she was only prohibited from showing them to unrelated men; she has not been prohibited from showing them to women or to men who are eligible to be *maharim* for her."

On p. 152 of the same volume, he says, "The important point of this is that you should know that the Lawgiver has two objectives:

The First: To distinguish men from women.

The Second: For women to be veiled." As for what other Hanbali scholars Islamic Jurisprudence said, I may mention the sayings of some of the later scholars: The author of, *Al-Muntaha* said, "It is unlawful for a complete eunuch to look at a woman who is unrelated ." In another place, he says, "It is not permissible to intentionally look at a free, unrelated woman, and it is unlawful to look at her hair." The author of, *Ad-Daleel* said, "Looking may be classified into eight categories:

The First: The looking of an adult male, even if he has been castrated, at a free adult female without need. It is not permissible for him to look at any part of her, even her hair extension." (end of quote).

As for the Shafi'i scholars, they said that if the look is with desire, or it is feared that *fitnah* will ensue from it, then it is definitely unlawful, without any disagreement. But, if the look is without desire and there is no fear of *fitnah*, there are two opinions regarding it; these were reported in, *Sharh Al-Iqna*." He added, "The correct view is that it is unlawful, as mentioned in, *Al-Minhaj*. The Imam opined that Muslims (i.e. the scholars) are agreed that women should not be permitted to go out with their faces unveiled, and that looking at them is likely to cause *fitnah* and excite desire."

Allah, the Most High, says,

﴿ قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَـٰرِهِمْ ﴾

"Tell the believing men to lower their gaze (from looking at forbidden things)". *(Soorah An-Noor 24:30).*

According to what befits the Islamic Law, one should close the door (to sin).

In, *Nailul-Awtar* and *Sharhul-Muntaqa,* there is mention of the agreement amongst the Muslim (scholars) that women are forbidden to go out with their faces unveiled, especially in the presence of much sin and corruption.

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Evidences Cited By Those Who Deem Displaying The Face To Be Permissible

The only evidence of which I am aware from the Qur`an and *Sunnah* which are cited by those who permit women to reveal their faces and hands to unrelated men are the following:

The First: His saying,

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا﴾

> "...And not to show off their adornment except that which is apparent" *(Soorah An-Noor 24:31)*,

regarding which 'Abdullah bin 'Abbas رضي الله عنه said, "It means her face, her hands and her ring." Al-A'mash reported it on the authority of Sa'eed bin Jubair رضي الله عنه - and the explanation of a Companion is a proof, as we have already said.

The Second: The *hadeeth* narrated by Abu Dawood in his *Sunan* on the authority of 'A`ishah (رضي الله عنها), who said that Asma` bint Abi Bakr رضي الله عنها entered the presence of the Messenger of Allah ﷺ wearing a thin garment. The Prophet ﷺ turned away from her and said,

«يَا أَسْمَاء ، إِنَّ الْمَرْأَةَ إِذَا بَلَغَتِ الْمَحِيضَ لَمْ يَصْلُحْ لَهَا أَنْ يُرَى مِنْهَا إِلَّا هَذَا وَ هَذَ»

> *"O, Asma`! Once a woman reaches the age at which menstruation begins, it is not befitting that anything should be seen except this and this (and he pointed to his face and his hands)."*[1]

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[1] Narrated by Abu Dawood (4104).

The Third: The *hadeeth* narrated by Al-Bukhari and others on the authority of 'Abdullah bin 'Abbas (رضي الله عنهما) who stated that his brother, Al-Fadl رضي الله عنه was riding behind the Prophet ﷺ during the Farewell Pilgrimage and a woman from the tribe of Khath'am came; Al-Fadl رضي الله عنه started looking at her and she started looking at him. The Prophet ﷺ turned Al-Fadl's face to the other side.[1] This proves that this woman was showing her face.

The Fourth: The *hadeeth* narrated by Al-Bukhari and others on the authority of Jabir bin 'Abdullah describing how the Prophet ﷺ led the *'Eed* prayer then admonished them and reminded them (of their duties and obligations). Then he walked until the women came, and he admonished them and reminded them (of their duties and obligations) saying ,

«تَصَدَّقْنَ، فَإِنَّ أَكْثَرَكُنَّ حَطَبُ جَهَنَّمَ»

"Give charity, for most of you will be the fuel for the Hellfire."

One woman who had dark cheeks stood up in the middle of the women...[2]

If her face had not been uncovered, they would not have known that she had dark cheeks.

These are the evidences that I know which might be used as evidence for the permissibility of a woman revealing her face to unrelated men.

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[1] Narrated by Al-Bukhari (1513) and Muslim (1334).

[2] Narrated by Muslim (885).

The Reply To These Evidences

These evidences do not contradict the previously given evidences for the obligation of covering the face for two reasons:

The First : The evidences for the obligation to cover it invalidate the fundamental principle, while the evidences for revealing it are based on the supposed lack of evidence to invalidate it. That which invalidates the fundamental principle is given preponderance, as is well known to the scholars of *Usoolul-Fiqh*. This is because a fundamental principle means that a thing remains as it was and if a proof that invalidates the fundamental principle is found, it proves that the ruling is changed. This is why we say that with a proof of invalidation there is an increase in knowledge and that is confirmation of the alteration of the fundamental ruling - and that which affirms something is given preponderance over that which denies it.

The Second: If we examine the evidences for the permissibility of revealing it, we find that they do not measure up to the evidences for prohibiting it. This will be made clear in answering each one of them with the following arguments:

1. Regarding the *tafseer* of 'Abdullah bin 'Abbas (رضي الله عنهما) there are

three points:

One of Them: It is possible that he was referring to the case before the revelation of the verse of the *hijab*, as Shaikhul-Islam said - and we reported his words earlier.

The Second: It is possible that he was referring to adornment which is forbidden to display, as stated by Ibn Katheer in his *Tafseer*. These two possibilities are supported by his explanation of the words of Allah, the Most High:

﴿ يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّ ﴾

> "O, Prophet! Tell your wives and your daughters and the women of the Believers to draw their cloaks (veils) all over their bodies". *(Soorah Al-Ahzab 33:59),*

as mentioned in the third of the Qur`anic evidences.

The Third: If we do not accept that his meaning was one of these two possibilities, then his *tafseer* would be a proof that must be accepted unless he was contradicted by another Companion. If he was contradicted by another Companion, one would accept the one that was supported by the other proofs. His *tafseer* is contradicted by 'Abdullah bin Mas'ood ﷺ, who explained the Words of Allah, the Most High:

﴿ إِلَّا مَا ظَهَرَ مِنْهَا ﴾

> "...Except only that which is apparent "*(Soorah An-Noor 24:31)*

referring to the *rida`*, garments, and what must appear of them. So, it is necessary to ascertain which is the weightier of the two explanations and act on it.

2. Regarding the *hadeeth* of 'A`ishah (ﷺ), it is weak for two reasons:

The First: There is a break in the chain of narrators between

'A`ishah (رضي الله عنها) and Khalid bin Duraik, who reported on her authority. This weakness was pointed out by Abu Dawood himself, when he said, "Khalid bin Duraik did not hear from 'A`ishah (رضي الله عنها). Abu Hatim Ar-Razi also pointed out this deficiency in the *hadeeth*.

The Second: In its chain of narrators is Sa‘eed bin Basheer An-Nasri, a resident of Damascus, who was abandoned by Ibn Mahdi and declared weak by Imam Ahmad, Ibn Ma‘een, Ibnul-Madeeni and An-Nasa'ì. Based on this, the *hadeeth* is weak and cannot be equated with the aforementioned authentic *ahadeeth*, which prove the obligation to wear the *hijab*. In addition, Asma' bint Abi Bakr (رضي الله عنها) was twenty-seven years old at the time of the *Hijrah* of the Prophet ﷺ and was therefore an adult.It is unlikely that she would enter the presence of the Prophet ﷺ wearing a thin garment which revealed more than her hands and face - and Allah knows better. Even if we assumed it to be authentic, it is possible that it preceded the revelation of the verse of the *hijab*, because the evidences of the *hijab* are derived from the fundamental principle, and so they have precedence over it.

3. Regarding the *hadeeth* of Abdullah bin Abbas (رضي الله عنهما): That there is no proof in it that it is permissible to look at an unrelated woman, because the Prophet ﷺ did not approve of Al-Fadl رضي الله عنه doing that. Instead, he turned his face to the other side. This is why Imam An-Nawawi said in his explanation of *Saheeh Muslim* that among the benefits derived from this *hadeeth* is that it is unlawful to look at the face of an unrelated woman. Al-Hafiz Ibn Hajar said in, *Fathul-Bari*, regarding the benefits derived from this *hadeeth*, "In it there is a prohibition of looking at unrelated women and (a command to) lower the gaze. 'Iyad said, "Some of them (i.e. the scholars) claimed that it is not obligatory, unless there is a fear of *fitnah*." He added, "In my opinion, the action

of the Prophet ﷺ in covering Al-Fadl's face, as described in the narration, speaks louder than any words."

If it was said, "Then why did the Prophet ﷺ not command the woman to cover her face?" - the answer is that it would appear that she was in a state of *ihram*, and it is legislated in her situation not to cover her face, so long as there is no unrelated man looking at it. Alternatively, it was said that perhaps the Prophet ﷺ commanded her after that. The fact that his command has not been transmitted does not mean that there was no command, since the absence of the transmission of something is not the same as the transmission of the absence of something.

Furthermore, Muslim and Abu Dawood narrated on the authority of Jareer bin 'Abdullah Al-Bajali رضي الله عنه that he said, "I asked the Messenger of Allah ﷺ about an inadvertent look (at a woman) and he said,

«اصْرِفْ بَصَرَكَ»

"Avert your gaze."

Or he (Jabir رضي الله عنه) said, "He commanded me to avert my gaze."

4. Regarding the *hadeeth* of Jabir رضي الله عنه:

It was not mentioned when that was, so either this woman was from among those who do not hope to be married, and so it was permissible for her to reveal her face, and this does not deny the obligation for other women to wear *hijab*. Or, it took place prior to the revelation of the verse of *hijab*; it was revealed in Soorah Al-Ahzab in the year 5 or 6 A. H. and the '*Eed* prayer was prescribed in the year 2 A. H.

Know that we have only set forth this explanation due to the people's need to know the ruling on this important social matter which has been embraced by many of those who desire that women become unveiled. But, they have not given it the research and examination that it demands. This is in spite of the fact that it is incumbent on every researcher to strive for fairness and justice, to refrain from speaking until they have gained knowledge and to adopt the stance of a judge between two disputants, by examining both sides' proofs with fairness and judge by way of knowledge. So, he should not favor one side over the other, without a preponderance of evidence to support his stance. Rather, he should examine the evidences from all sides and should not allow himself to be swayed by the opinion of one side, causing him to exaggerate or be excessive in confirming his proofs, while derelict and careless with regard to the proofs of his opponent. This is why the scholars said, "It is necessary to cite evidence before stating an opinion," in order that his opinion should follow the evidence, rather than the opposite. This is because if a person holds an opinion before citing the evidence, his opinion will cause him to reject the evidences that contradict his opinion or distort their meaning if he is unable to reject them.

We, as well as others, have seen the harm in allowing proofs to follow opinions, for they cause their holder to authenticate weak a*hadeeth* or to interpret authentic texts in a manner which the evidences do not support, in order to strengthen his opinion and to serve as proofs for it. I have read the belief of an author regarding (his claim that) the *hijab* is not obligatory, in which he cited as evidence the *hadeeth* of 'A`ishah (رضي الله عنها) narrated by Abu Dawood, in which it is described how Asma` bint Abi Bakr (رضي الله عنها) entered the presence of the Prophet ﷺ and how he said to her,

«يَا أَسْمَاء ، إِنَّ الْمَرْأَةَ إِذَا بَلَغَتِ الْمَحِيضَ لَمْ يَصْلُحْ لَهَا أَنْ يُرَى مِنْهَا إِلاَّ هَذَا وَ هَذَ»

> *"O, Asma`! Once a woman reaches the age at which menstruation begins, it is not befitting that anything should be seen except this and this (and he pointed to his face and his hands)."*

This author claimed that this *hadeeth* is authentic, agreed upon by Al-Bukhari and Muslim and that its authenticity is agreed upon by the scholars. But, this is not the case; how could they agree on its authenticity, when Abu Dawood, the narrator, declared it to be *mursal*, and (in addition) one of its narrators was declared weak by Imam Ahmad and other scholars of *hadeeth*? But fanaticism and ignorance caused the author to fall into affliction and destruction.

Ibn Al-Qayyim (may Allah have Mercy on him) said,
"Two garments bring shame on the wearer,
He will be cast into destruction, humiliated and despised,
A garment of ignorance and worn on top of it,
A garment of fanaticism, wretched are the two garments.
Adorn yourself with fairness, the most excellent adornment,
The sides of the body and the shoulders are beautified thereby."

Let the writer and the author beware of [the consequences of the] insufficient study of the evidences, faulty explanation of them and hastening to give an opinion without knowledge, causing him to be among those about whom Allah says:

﴿ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا لِّيُضِلَّ ٱلنَّاسَ
بِغَيْرِ عِلْمٍ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴾

> "Then who does more wrong than one who invents a lie against Allah, to lead mankind astray without knowledge. Certainly Allah guides not the people who are *zalimoon* (polytheists and wrongdoers, etc.)." *(Soorah Al-An'am 6:144)*

Or, he combines insufficient study of the evidence with rejection of that which is proven by the evidence, so that evil is heaped on evil [and it] emanates from him and is included among those about whom Allah, the Most High, says,

﴿فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى ٱللَّهِ وَكَذَّبَ بِٱلصِّدْقِ
إِذْ جَآءَهُۥٓ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَـٰفِرِينَ﴾

> "Then, who does more wrong than one who utters a lie against Allah, and denies the truth (this Qur`an, the Prophet [Muhammad ﷺ], Islamic Monotheism, the Resurrection and the reward or punishment according to good or evil deeds) when it comes to him! Is there not in Hell an abode for the disbelievers? "*(Soorah Az-Zumar 39:32)*

We ask Allah, the Most High, to show us the truth clearly and to make us follow it, to make evident to us falsehood and make us avoid it, and to guide us to His Straight Path. He is the Most Generous, the Most Kind. May Prayers, Peace and the Blessings of Allah be on our Prophet Muhammad ﷺ and on all his family, his Companions, and those who follow him.

Written by
Muhammad As-Salih Al-'Uthaimeen.

A Compilation Of Questions Pertaining To Family Matters

In the Name of Allah, the Most Beneficent, the Most Merciful

Verily, all praise and thanks are due to Allah. We praise him, we seek His Aid and we ask for His Forgiveness. We seek refuge with Allah from the evils of ourselves and from the wickedness of our deeds. Whomsoever Allah guides, there is none who can misguide him, and whomsoever Allah causes to go astray, there is none who can guide him. We bear witness that none has the right to be worshipped except Allah, Alone, without partners and that Muhammad is His slave and His Messenger - may the Blessings of Allah be upon him and his family and Companions and those who follow them with *ihsan* [1] until the Day of Judgement.

To proceed:

It is with great pleasure that the Muhammad bin Salih Al-'Uthaimeen Charitable Foundation presents these invaluable rulings of the venerable and esteemed Shaikh, Muhammad bin Salih Al-'Uthaimeen رحمه الله .

We ask Allah, the Most High, to make this work purely and solely for His sake and to make it pleasing to Him and beneficial for His slaves. We also ask Him to grant to our venerable Shaikh a great reward and elevate his status among those who are rightly guided and grant him a spacious abode in Paradise. Verily, He is the All-Hearing, Who answers our prayers.

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[1] *Ihsan*: To worship Allah as if you see him.

May the Blessings and Peace of Allah be upon our Prophet, Muhammad, upon his family and Companions, and those who follow them with *ihsan*.

The Knowledge Council,
Muhammad bin Salih Al-'Uthaimeen
Foundation.

◆

Using The *Barookah*

Among the things women use to beautify themselves is an item known as a *barookah,* which is a wig placed on the head. Is it permissible for a woman to use it?

The *barookah* is unlawful; it is included in the category of the *wasl,* [1] although it is not a *wasl*. It makes the hair appear longer than it actually is, so it resembles a *wasl*. The Prophet ﷺ cursed the *wasilah* [2] and the *mustawsilah.* [3] (Al-Bukhari and Muslim) [4] However, if a woman is [completely] bald, it is permissible for her to use the *barookah,* in order to hide her disfigurement. This is because removing a disfigurement is permissible, which is why the Prophet ﷺ permitted the one whose nose had been cut off in a battle to wear a nose made of gold. It is also similar with regards to a person having a twisted nose and straightens it or the removal of a mole . There is no objection to these things.

But, if it (the action) is not to conceal a disfigurement, such as having a tattoo or plucking the eyebrows, then it is forbidden. Using a wig, even if it is with the permission and acceptance of the husband, is unlawful, because there can be no permission or acceptance for something which Allah has made unlawful.

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[1] *Wasl*: Hairpiece, hair extention.

[2] *Wasilah*: A woman who makes or provides wigs.

[3] *Mustawsilah*: One who buys or requests a wig.

[4] Narrated by Al-Bukhari in his '*Saheeh*' (5947) and Muslim in his '*Saheeh*' (2124).

Plucking The Hair

It may be observed that some women remove or thin the hair of their eyebrows, doing this in order to beautify themselves. What is the ruling on this?

This question falls into two categories:

The first*:* is that it is done by plucking; this is unlawful and it is a major sin, because the Prophet ﷺ cursed the one who does it.

The second*:* is by cutting or trimming; the scholars differ as to whether or not this constitutes plucking. So, it is better to avoid it.

However, as for hair that is not considered normal because it emanates from places where hair is not usually found, such as a woman having a moustache, or when hair grows on her cheeks, it is not objectionable to remove it, because it is abnormal and a type of disfigurement for a woman.

But, as for the eyebrow, it is normal for it to be both thin and shaped and thick and wide. Accordingly whatever is normal should not be interfered with, because people do not consider it a disfigurement. Rather, they consider its absence or its presence to be a kind of beauty and not something that is considered a disfigurement that would make a person feel the need to remove it.

Drawing Attention to One's: Hair Another practice women use to beautify themselves is placing something on their head to pile their hair on top of the head. What is the ruling on this practice?

If the hair is piled on top of the head, it falls into the category which the Prophet ﷺ warned against when he said, "There are two types among those who will be the inhabitants of the Fire who I have not yet seen: ...women who are clothed, yet naked, astray and leading others astray, with their heads like the humps of camels, leaning to one side." (Muslim) [1] So, there is a prohibition of hair being worn on top of the head. But, if it is lower on the head, nearer to the neck, it is permissible, unless the woman is going out to the market. In this case, she would be displaying it, because it could be seen from beneath her cover and would be a cause of *fitnah,*[2] and this is not permissible.

The practice of cutting the hair to shoulder length for the purpose of beautification, and wearing high-heeled shoes has increased. What is the ruling on these actions?

A woman cutting her hair does it for two reasons. Cutting it in a manner which causes it to resemble men's hair, this is unlawful and a major sin, because the Prophet ﷺ cursed those women who imitate men (Al-Bukhari).[3] However, if is cut in a manner which does not constitute imitating men's hair, the scholars have disagreed regarding this, holding three different opinions. Some hold that it is unlawful, others hold that it is lawful, while others hold that it is disliked. It is well known from the jurisprudence of Imam Ahmad that it is disliked. In fact, it is not befitting for us to accept everything that is from the customs [and traditions] of non-Muslims. Not long ago, we used to see women being proud of their long, thick hair. So, what ails them today, in that they wish to shorten their hair, adopting a practice that has come to us from other lands? I do not reject or disapprove of everything new, but I reject everything that causes the society to adopt the customs of non-Muslims.

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[1] Narrated by Muslim in his '*Saheeh*' (2128).

[2] *Fitnah*: Temptation, trial (plural = *fitan*).

[3] Narrated by Al-Bukhari in his '*Saheeh*' (5885)

High-heeled shoes are not permissible since they are a departure from our customs and lead a woman to display herself and attract attention to herself. This is because Allah, the Most High, says,

﴿وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ﴾

"And do not display yourselves like that of the times of ignorance". (Soorah Al-Ahzab 33:33).

Anything that a woman does, for the purpose of beautification, which leads to her displaying herself and making her stand out from other women is unlawful and impermissible.

There is no objection to the use of accessories for beautification, as long as it does not cause a *fitnah*.

What Is The Ruling On Women Using Kohl?

Kohl is used for two reasons :

The first reason is in order to strengthen the eyes and to clear and clean them, without intending any beautification. There is no objection in this. On the contrary, using kohl for medicinal purposes is something that should be done, because the Prophet ﷺ used to apply kohl to his eyes, especially if it was with antimony.

The second reason is that it is done to beautify the eyes. This is required of a woman, because it is to make herself beautiful for her husband.

As for men using it to enhance their appearance, it is the subject of opinion. As for myself, I prefer to abstain from passing judgement one way or the other. It might be necessary to distinguish between the matter of its use by young men, which might cause *fitnah,* and its use by an elderly man, in which case there is no possibility that it would cause *fitnah*, and it would not be prohibited.

Beautification Of A Woman Is Permissible Within Limits

Is it permissible for a woman to use manufactured cosmetics for her husband? It permissible for her to appear with it before her family and before other Muslim women?

A woman is permitted to beautify herself within limits prescribed by Islamic Law. This is because the more a woman beautifies herself for her husband, the more his love for her will increase and intimacy between them will become more frequent. This is among the aims of Islamic Law. Therefore, if cosmetics make her more attractive and do not harm her, there is no objection to them.

However, I have heard that cosmetics harm facial skin and that, as a result, they alter the facial complexion, making it unattractive in later age. For this reason, I request of women to ask their doctors about this. If this is confirmed, then the use of cosmetics would be either unlawful or at least, disliked. This is because everything that leads to disfigurement or mutilation of a person is either unlawful or disliked.

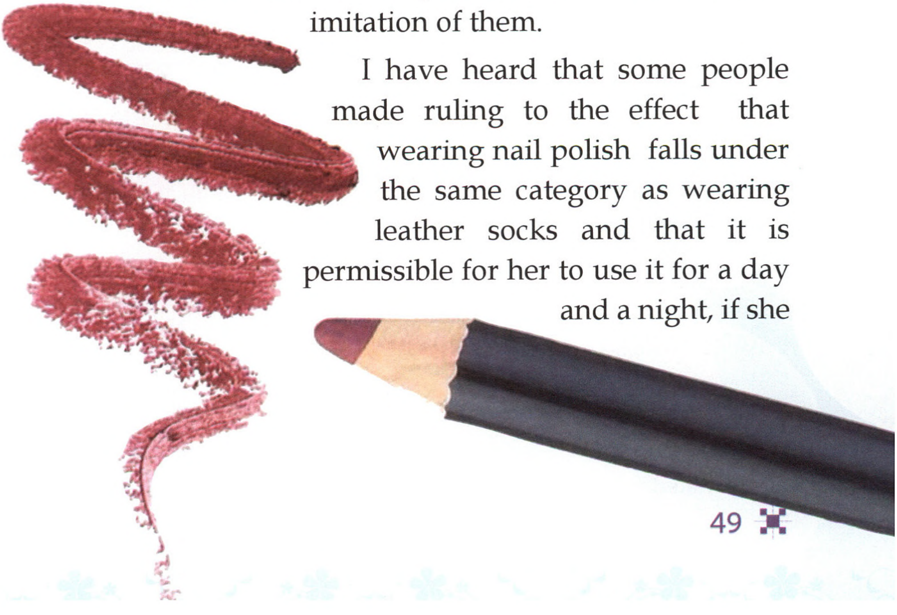
Here I would also like to mention nail varnish [polish], which women paint their fingernails and toenails with. This forms a layer over the nails and for this reason, it is not permissible for a woman to use it if she is praying, because it prevents water from reaching the surface of the nails during ablution. Everything that prevents water from reaching the surface that is to be washed during *wudoo'* or *ghusl* is impermissible. This is because Allah, the Most High, says,

﴿ فَاغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ ﴾

"Wash your faces and your hands (forearms) ." (*Soorah Al-Ma`idah* 5:6).

If a woman is wearing nail varnish, it will prevents water from reaching the surface of her nails, and so her prayer will not be accepted, because she did not fulfill one of the obligations of *wudoo'* or *ghusl*, since the water did not touch the nail itself. However, if a woman is not praying, there is no objection of her using it, unless it is a custom of the disbelieving women, in which case it is not permissible, because it is an imitation of them.

I have heard that some people made ruling to the effect that wearing nail polish falls under the same category as wearing leather socks and that it is permissible for her to use it for a day and a night, if she



is in the city of her residence and for three days and nights if she is travelling. But, this verdict is wrong. Not everything people use to cover their bodies falls into the category of leather socks or can be compared to it. Wiping over leather socks has been endorsed by Islamic Law due to the need for this in most cases. This is because the foot requires protection and needs to be covered, because it is in contact with the ground and is subjected to being harmed by stones, weather, and other similar things. For this reason, Islamic Law has specifically permitted wiping over them. Analogy might be made with the turban, but this is also incorrect. An analogy between the turban and nail polish cannot be made because the turban is worn in place of the head and the obligation of the head is to wipe over it. The face, however, must be washed. This is why the Prophet ﷺ did not permit a woman to wipe over her gloves, although they covered her hands.

Additionally, in the tow *Sahihs* it is reported from the *hadeeth* of Al-Mugheerah bin Shu'bah رضي الله عنه that "The Prophet ﷺ performed *wudoo'* while he was wearing a Syrian cloak. He tried to take his hands out from its sleeves, but it was very tight, so he took his hands out from under it. I poured water, and he performed ablution this way." [1] This proves that it is not permissible for a person to make an analogy between a barrier that prevents water from reaching its destination, with wearing a turban or leather socks. It is incumbent upon the Muslims to strive to the utmost of their ability to know the truth and not venture to make legal pronouncements. They must realize that Allah will ask them about their verdicts, because they are claiming to expound the Law of Allah, the Almighty, the All-powerful.

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[1] Narrated by Al-Bukhari in his *'Saheeh'* (363) and Muslim in his *'Saheeh'* (274).

What Is The Ruling On A Woman Wearing

Tight Garments & Trousers?

Wearing tight garments and trousers is unsuitable for a woman, and if an unrelated man sees her, this is no doubt, unlawful, because this will cause a great *fitnah*. In addition it has been reported from the Messenger of Allah ﷺ that he said, "There are two types [of women] among those who will be the inhabitants of the Fire who I have not yet seen: ...women who are clothed, yet naked, astray and leading others astray, with their heads like the humps of camels, leaning to one side..." up to the end of the *hadeeth* (Muslim) [1] Some scholars have explained the words: "women who are clothed, yet naked," as meaning that they wear garments, but the clothing does not cover them completely - either because of their tightness or the materials' transparency , or because of its shortness.

Consequently, it is incumbent on women to beware of this.

Wearing Jeans Is Not Imitation

There is a type of material known as Jeans, which is cut in different ways in order that it may be worn by men and women. It is known to be a strong, durable material. The problem is that this material is worn by disbelievers, and others, in the form of tight trousers, which is a widespread

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[1] Narrated by Muslim in his '*Saheeh*' (2128).

and well known practice. My question is: Is the use of this material, in all its different forms, – aside from tight trousers – because of its strength and its quality, a form of imitation (of disbelievers)?

The meaning of imitation is that a person does something with the specifie intention to imitate them. So, if this material, or some other, is used for the purpose of imitating the clothing of the disbelievers, then it is a form of imitation. But, if it is only because this material is used by the disbelievers to make their clothes, while the design is different than what is worn by the disbelievers, then there is no objection in using it. As long as it is used in a manner that is different to that of the disbelievers, it is permissible. Even though the use of this material may be widespread among the disbelievers, as long as the form in which it is used by the Muslims differs from that of disbelievers, there is no objection to it.

We know that the paternal uncle of a woman is a *mahram* for her, and it is permissible for her to reveal herself to him. But, what if the uncle jokes with her in a lewd manner? Is it permissible for her not to meet him due to his lewd joking?

If the uncle jokes with his brother's daughters in such a manner, then it is not permissible for them to visit him or to uncover their faces in his presence. This is because the scholars who permitted a woman to uncover her face in the presence of a *mahram* stipulated the condition that it should not entail *fitnah.* This man joking with his brother's daughters in a shameful manner means that a *fitnah* is possible for them from him, so it is incumbent on them to stay away from the causes of *fitnah.* It is not beyond the bounds of possibility that a person may develop a desire for those for whom he is a *mahram* – may Allah grant us refuge from that! Look at what the Qur`an states in this regard: Allah, the Most High says,

﴿ وَلَا تَنكِحُوا۟ مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ إِلَّا مَا قَدْ سَلَفَ ۚ
إِنَّهُۥ كَانَ فَٰحِشَةً وَمَقْتًا وَسَآءَ سَبِيلًا ﴾

"And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way". (*Soorah An-Nisa'* 4:22).

In addition,regarding unlawful sexual intercourse, He says,

﴿ وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ﴾

"And come not near to unlawful sexual intercourse. Verily, it is a fahishah (i.e. anything that transgresses Allah's limits [a great sin]) and an evil way (that leads one to Hell unless Allah forgives him). " *(Soorah Al-Isra' 17:32)*

This proves that marrying those women for whom one is a *mahram* is a greater and more shameful sin than unlawful sexual intercourse.

In short, the answer is that it is obligatory for them to stay away from their uncle and to avoid showing their faces to him, as long as they continue to witness this shameful joking from him, which causes him to be seen in a dubious manner.

In some Muslim countries it has become common for women to wear knee-length dresses. Some of them even wear their dresses slightly above their knee, because of (religious) slackness on their part. What is the ruling on this? And what is your advice to those who do not bother wearing the ***hijab*****?**

It is unlawful for a woman to reveal her legs to unrelated men, and revealing her face to unrelated men is even more strongly forbidden, because the face is a greater *fitnah* for men than the leg. The Book (of Allah) and the *Sunnah* proves the obligation of wearing *hijab,* and we have proven this in a treatise that we have written, entitled: *Risalatul- Hijab* (Treatise on *Hijab*). This is a short treatise in which we have replied to the evidences that seem to prove the permissibility of revealing the face, with two answers, one of them general and the other detailed, to every evidence said to prove the permissibility of revealing the face.

My advice to those who wear short, knee-length dresses or even shorter ones, is to fear Allah with regard to their own selves and also with regard to their communities and not to be a means of spreading this wicked phenomenon. The Prophet ﷺ said,

«مَنْ سَنَّ فِي الإِسْلاَمِ سُنَّةً سَيِّئَةً فَعَلَيْهِ وِزْرُهَا وَ وِزْرُ مَنْ عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ»

"He who sets an evil precedent in Islam , has the burden of it on them, and also the burden of the one who, subsequently, acted on it, until the Day of Resurrection." (Muslim) [1]

I have read a reply written by you in which you said, "It is permissible for a woman to reveal her face, head, neck, hands, arms, legs and feet to her *maharim*, but that she must cover anything other than that." Is this opinion of yours unrestricted, bearing in mind that your opinion on short garments for children and women, in general, is that they are not permissible?

If we said that it is permissible to reveal such and such, it does not mean garments should be in accordance with these limits. Let us suppose that a woman is wearing a dress down to her ankles, then she uncovers her leg in order to perform some task or for some other purpose, she is not committing any sin, so long as there are no unrelated men in her presence or there are only women with her. As for wearing short garments, we prohibit them and warn against them, because we know that - although it is permissible - it will lead to more. This, as is the custom in matters other than this, is that people do something in the beginning in a permissible manner, then it develops into something which causes them to descend into that which is, without any doubt, unlawful. For example, the Prophet ﷺ said:

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[1] Narrated by Muslim in his '*Saheeh*'.

«وَلاَ الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ»

"A woman may not (look) at the 'awrah of another woman..." (Muslim) 1

This does not mean that it is permissible for a woman to wear a garment that covers only what lies between her navel and her knees. No one says this. But, the meaning is that if a woman's chest or her leg is uncovered, while the garment conforms to the Islamic dress code, it would not be unlawful for a woman to look at it. For example, if a woman was breastfeeding her child, we would not say to another woman looking at the woman's breasts that it is unlawful, because this is not part of her *'awrah*. However, if a woman was to come and say, "I am not wearing anything, except pants that cover what is between my navel and my knees," no one would endorse this and this is not permissible. Shaikh Al-Islam Ibn Taimiyyah رحمه الله said that the garments of the female Companions (may Allah be Pleased with them all) was from the hand to the ankle. This is when they were in their houses. However, as for when they went out to the market, it is well known from the *hadeeth* of Umm Salamah (رضي الله عنها) that they would wear long, flowing garments. The Prophet ﷺ permitted them to lengthen, as much as, a cubit's length, in order that their feet would not be revealed when they walked.

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1 Narrated by Muslim in his *'Saheeh'* (338).

Styling The Hair

Is it permissible for a woman to style her hair in a modern fashion, if the intention is not to imitate disbelieving women, but to please her husband?

What has been conveyed to me regarding styling hair is that it is done for an exorbitantly high price, and it might, therefore, be described as wasting money. So, I advise our women to avoid this extravagance, though it is required that a woman beautify herself for her husband in a manner that does not entail wasting money, because the Prophet ﷺ forbade wasting money.

What is the ruling on women copying the models in fashion magazines, if it is done without intending to adopt the styles and fashions of the West? Is this considered to be imitation of the disbelieving women, bearing in mind that women wear clothes and other things produced in the West?

I have seen many of these magazines, and I have found them to be depraved, disgusting and offensive. It is incumbent on us, as residents of the Kingdom of Saudi Arabia - a country, all praise and thanks be to Allah, the like of which we know no other, in preserving what Allah legislated and superior manners. We desire - as residents of this country - not to have such magazines such as these available in the market and in dressmaking shops, because their appearance is more disgusting than any value they may offer. It is not permissible for any woman, or man, to buy these magazines, to look at them or consult them, because they are a *fitnah*. A person might buy them, believing that they are safe from them, but Satan will remain with them, until they fall into his snare and trap, and they selects fashions that are unsuitable for an Islamic environment. I warn all women against keeping them in their houses, because of the great *fitnah* which exists in them and the danger to our morals and our Religion. This warning is also for those who produce these magazines.

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The Meaning Of A Side Combing

The Messenger of Allah ﷺ said, “There are two types of people from the dwellers of the Fire that I have not yet seen: (i) People who have whips like the tails of cows with which they will beat people. And (ii) women who will be clothed, yet naked, *ma’ilat, mumeelat,* their heads will be like the slanted humps of the camel. They will not enter Paradise, nor will they smell its odour, even though its odour can be smelt from such-and-such a distance.” What is the meaning of (the Arabic words in the *hadeeth*)**: *“ma’ilat, mumeelat?* Are women who part their hair on the side included in the definition , or does it mean women who seduce men?**

* In this *hadeeth* the Messenger of Allah ﷺ said,

“There are two types of people from the dwellers of the Fire that I have not yet seen…” and then he mentioned the first type, after which he mentioned the second type, saying, “women who will be clothed yet naked, *ma’ilat, mumeelat,* their heads will be like the slanted humps of the camel. They will not enter Paradise, nor will they sense its odour, even though its odour can be detected from such-and-such a distance.” The general meaning of the word, *ma’ilah,* is anyone who deviates from the straight path, whether by her clothing, her appearance, her voice or anything else. *Mumeelat* refers to those who lead others astray; and this is by using anything in which there is a *fitnah,* so that some of the slaves of Allah deviate towards her. As for parting the hair on the side , some scholars have said that it is included in this. This is because a woman slants it to one side and the *Sunnah* is different to this. Therefore, women are required to shun parting their hair like this, in order to avoid the possibility of being included with the women referred to in the *hadeeth*. This matter is important, so that a woman is careless of it. It is better and more fitting that a person abandon that which causes them doubt in favor of that which does not cause them doubt. Hair styles are numerous and many avoid the need of this unlawful combing.

Is it unlawful or lawful for a woman to cut the ends of her hair?

If she is on *Hajj* or *'Umrah*, cutting her hair is a rite which brings her closer to Allah and for which she will be rewarded. This is because when a woman performs *Hajj* or *'Umrah*, it is prescribed for her to cut the equivalent of a fingertip's length from her tress. However, if she is not in *Hajj* or *'Umrah* and cuts her hair so short that it resembles the hair cut of a man, then it is unlawful. Indeed, it is a major sin, because the Prophet ﷺ "... cursed those women who imitate men, and he cursed those men who imitate women." (Al-Bukhari).[1] On the other hand , if she trims the ends of her hair, maintaining the appearance of a woman's hair, then it is disliked, according to the pronouncement of the *Hanbali* scholars of Islamic Jurisprudence رحمهم الله. Based on this, it is not desirable for a woman to do this.

What is the ruling on a woman shortening the hair to the back of their shoulders?

The practice of women shortening their hair is disliked by scholars. They said that it is disliked for a woman to shorten her hair, except in *Hajj* and *'Umrah*; and this is well known in the

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[1] Narrated by Al-Bukhari in his *'Saheeh'* (5885)

Hanbali school of Jurisprudence رحمهم الله.

Some scholars declared it to be unlawful, saying that it is not permissible. Others permitted it, on the condition that it does not entail imitation of non-Muslim women or imitation of men, because women imitating men is unlawful. Indeed, it is a major sin, because the Prophet ﷺ said, "Cursed are those women who imitate men and those men who imitate women." Consequently, men imitating women and women imitating men are committing a major sin. Accordingly, if a woman makes her hair resemble that of a man, then she would be included in that curse – may Allah grant us refuge from that. The curse means to be expelled and excluded from Allah's Mercy. As for imitating non-Muslim women, the Prophet ﷺ said,

«مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

"Whoever imitates a people, is one of them."[1]

Subsequently, it is more fitting that she should not cut it, whether from the front or from the back, because I do not like to see our women adopting every new custom and practice in which there is no benefit, because opening up our hearts to accept these things could lead to harmful consequences, such as partaking in things which the Islamic Law does not permit. It could lead to women revealing their adornments, as women have done in other places. It might also lead to a woman revealing her face; for her to reveal her face to unrelated men is unlawful.

Is it permissible to dye white hair black?

Changing white hair to black is unlawful, because the Prophet ﷺ ordered us to avoid it, saying,

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[1] Narrated by Abu Dawood in his '*Sunan*' (4031).

« غَيِّرُوا هَذَا بِشَيْءٍ وَاجْتَنِبُوا السَّوَادَ »

"Change this with something, but avoid black."[1]

Also, a stern warning has been related concerning those who dye their hair black. This necessitates that it be held as a major sin. Therefore, it is required for Muslim men and women to avoid this because of the (aforementioned) prohibition and warning, and also because it entails opposing Allah's Creation. This is because, in most cases, Allah has made it a sign of advancing age. Consequently, if a person opposes that by using black dye, he is opposing Allah's Wisdom in His Creation. But, it should be changed to some colour other than black, such as red or yellow, or with a colour that is between red and black – there is no objection to this and in this way, the reward of following the *Sunnah* and avoiding that which the Messenger of Allah ﷺ has prohibited may be attained.

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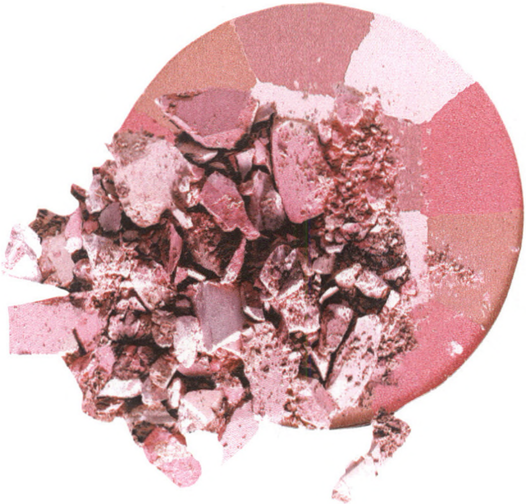
[1] Narrated by Muslim in his *'Saheeh'* (2102).



Layers Of Face Covering

It is well known that the face covering used by women consists of a number of layers. How many layers of face coverings should a woman wear on her face?

It is incumbent on a woman to cover her face from unrelated men in a manner which does not show her skin, regardless of whether it is one layer, two layers or more. If the veil is thick and the skin cannot be seen through it, then one layer is sufficient. If it is not sufficient, she should add a second, a third or a fourth. The important thing is that it covers the face in a way which does not show the skin colour. If it shows the skin colour, like the veils of some women, then it is not sufficient. The point is not for a woman to place something over her face, the point is for her to cover her face, so that it may not be seen by men who are not related to her.

It is required for women to fear Allah with regards to their selves, and with regard to the girls in their community. The reason I say this is that if a woman goes out revealing her face or in a manner that is practically the same as revealing it, other woman will follow her example, then another and so on, until it becomes a widespread practice among women. It has been confirmed that the Prophet ﷺ said,

«مَنْ سَنَّ فِي الإِسْلاَمِ سُنَّةً سَيِّئَةً فَعَلَيْهِ وِزْرُهَا وَ وِزْرُ مَنْ عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ»

"He who sets an evil precedent in Islam, the burden of it is upon him , and the burden of the one who subsequently, acted on it, until the Day of Resurrection." (Narrated by Muslim) [1]

Our land - all praise and thanks be to Allah - is a land which maintains its religion, including its acts of worship, its morality and its social life. This is the way it should be, for it is - all praise and thanks be to Allah - the land from which emanated the Light of Islam and to which it will return. Therefore, it is required for us to preserve our religion, our behavior and our morality, all of which are derived from our Divine Law, so that we will be the best nation [ever] produced for mankind.

It is also mandatory for us to not accept every new thing that comes to us from outside our land. Instead, we should examine anything new, and if there is any benefit for us in it and no religious objection to it, we can choose to accept it. But, if there is some religious objection to it, we should reject it and keep it far away from our society, so that we may remain faithful to our Religion, our morality and our (Islamic) society .

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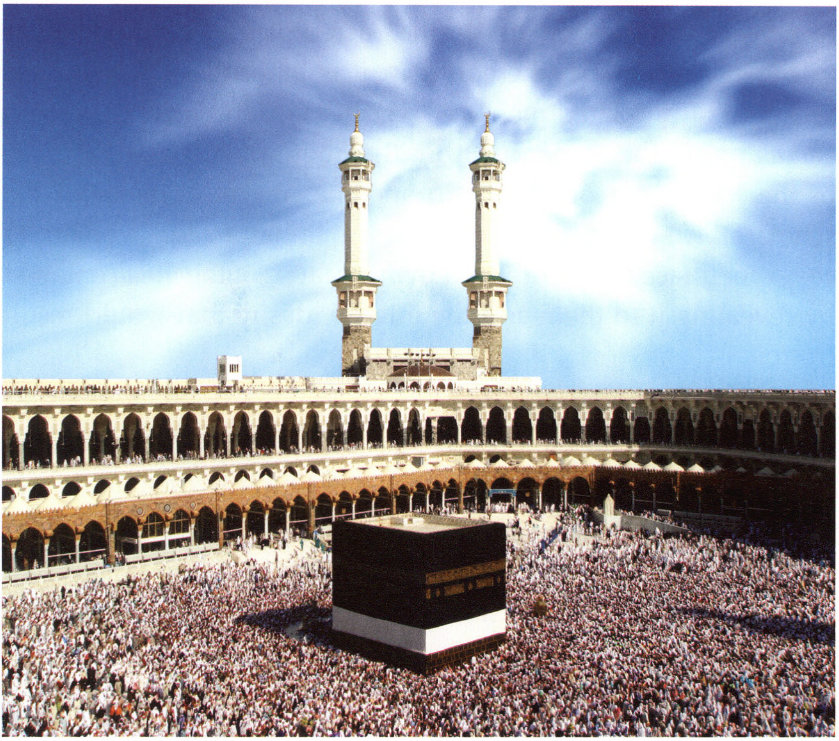
[1] Narrated by Muslim in his '*Saheeh*'.

The Use Of Zippers By Women

Some women have begun putting zippers in the back of their dresses. What is the ruling on this?

I know of no objection to placing a zipper at the back [of a dress], unless it might be a form of imitation (of non-Muslims). However, it has become widespread nowadays among Muslims, even among children. The fundamental principle in Islam in matters other than acts of worship, is that they are lawful. The basic principle regarding customs, social dealings, foods and other things is that they are lawful, unless it is established that there is some evidence to prohibit them. This is the opposite of the case with regard to acts of worship, where the basic principle is prohibition, unless it is established that there is some evidence to prove that they are lawful.



A Woman Should Not Reveal Her Face In The Sacred Precincts

Many women ask about the ruling regarding revealing the face within the Sacred Precincts. This is because they have heard the view from some people that it is permissible for a woman to reveal her face whilst performing *'Umrah*. What is the definitive ruling on this question?

The definitive ruling is that it is not permissible for a woman to reveal her face, whether in the Sacred *masjid,* in markets, or in other *masajid* . On the contrary, it is binding on her, in the presence of unrelated men, to cover her face, because the face is *'awrah* [1] with the evidences from the Book (of Allah),the *Sunnah* of the Messenger of Allah (ﷺ) and the correct opinion (of the scholars). All of these prove that it is mandatory for women to cover their face from unrelated men, because of the *fitnah* entailed by revealing it to them and the intense desire that would result from it.

It is unbefitting for her to be misled by the shameless actions of some women and to remove her *hijab*, revealing her face, her hair, neck, arms and chest and to walk around in the markets, as if she is in her own house.

Women are required to fear Allah regarding their own selves and regarding the slaves of Allah, the Almighty, the All-powerful. The Prophet ﷺ said,

«مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ»

"After me I have not left any fitnah (affliction) more harmful to men than women." (Agreed upon) [2]

As for a woman in a state of *ihram* performing either *Hajj* or *'Umrah,* it is legislated for her to uncover her face in the House and in the tents, but it is required that she cover it if there are unrelated men around her, whether she is in the *masjid* or anywhere else.

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[1] *'Awrah*: A part of the body that must be screened from unrelated members of the opposite sex.

[2] Narrated by Al-Bukhari in his '*Saheeh*' (5096) and Muslim in his '*Saheeh*' (2740).

A Woman Being Alone With A Driver

Some people send their daughters to schools and other places with unrelated drivers and to do not think about the consequences of these deeds? What is your advice to them?

This action falls into one of two categories:

The first is that there are a number of female passengers with the driver, so that no one is alone with him; there is no objection to this, so long as it is within the town. The Prophet ﷺ said, "A man may not be secluded with a woman." (Agreed upon)[1] This is not seclusion, on condition that the driver is trustworthy. If he is untrustworthy, then it is impermissible for him to be alone with women, unless he is a rational, related adult.

The second is that he goes with a single woman; this is not permissible, even for one minute, because being alone means seclusion and the Messenger of Allah ﷺ forbade that in his words: "A man may not be secluded with a woman." He also informed us that Satan will be the third with them. Based on this, it is unlawful for the guardians of these females to leave them alone with drivers in this manner. Likewise, it is unlawful for a woman to get into the car alone with him, without the presence of a *mahram*, because that is an act of disobedience to the Messenger of Allah ﷺ and, consequently, an act of disobedience to Allah, the Most High, because whoever obeys the Messenger of Allah ﷺ has obeyed Allah. Allah, Most High says,

﴿ مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ ﴾

"He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allah. " (Soorah An-Nisa' 4:80).

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[1] Narrated by Al-Bukhari in his '*Saheeh*' (3006) and Muslim (1341).

And He, Most High says,

﴿ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا ﴾

" And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error ."*(Soorah Al-Ahzab 33:36).*

Therefore, it is incumbent on us Islamic brothers , to be obedient to Allah, act on His Commands and those of His Messenger ﷺ, because of the great benefit and praiseworthy result of doing so. It is also mandatory for us, the community of Muslims, to jealously protect those in our care and not to leave them to Satan, who will toy with them, for Satan calls to *fitnah* and temptation.

I also warn my brothers against carelessness and inattention (in this matter) because of the blessings in the life of this world which Allah, the Most High, has bestowed on us and to pay attention to this Qur'anic verse, in which He, the Most High, says,

﴿ وَأَصْحَٰبُ ٱلشِّمَالِ مَآ أَصْحَٰبُ ٱلشِّمَالِ (٤١) فِى سَمُومٍ وَحَمِيمٍ (٤٢) وَظِلٍّ مِّن يَحْمُومٍ (٤٣) لَّا
بَارِدٍ وَلَا كَرِيمٍ (٤٤) إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُتْرَفِينَ (٤٥) وَكَانُوا۟ يُصِرُّونَ عَلَى ٱلْحِنثِ ٱلْعَظِيمِ ﴾

"And those on the Left Hand, who will be those on the Left Hand? In fierce hot wind, boiling water and shadow of black smoke, (that shadow) neither cool, nor (even) good. Verily, before that, they indulged in luxury and were persisting in great sin (joining partners in worship along with Allah, committing murders and other crimes, etc.)". *(Soorah Al-Waqi'ah 56:41-46).*

Further, let us be mindful of the Words of Allah, the Most High:

﴿ وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ (١٠) فَسَوْفَ يَدْعُوا۟ ثُبُورًا (١١)
وَيَصْلَىٰ سَعِيرًا (١٢) إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا ﴾

" But whosoever is given his Record behind his back, he will invoke (his) destruction and he shall enter a blazing Fire and be made to taste its burning. Verily, he was among his people in joy!" *(Soorah Al-Inshiqaq 84:10-13)*

Numerous Means

Of Beautification

What is the ruling on tattoos? If a woman had a tattoo when she was young, what sin is on her?

Tattooing is unlawful; indeed, it is a major sin, because the Prophet ﷺ cursed those women who practise tattooing and those women who get their selves tattooed. [1] If a girl was tattooed while she was a child and she was unable to prevent it, then there is no sin on her; rather it is on the person who made the tattoo on her, because Allah burdens not a person beyond their capacity.[2] Furthermore, this girl was unable to act independently. However, she should have it removed, if she can do so without harming herself.

What is the ruling on lipstick and makeup for women?

There is no sin in reddening the lips, because the basic principle is lawfulness. It remains lawful until it becomes clear that there is evidence to declare it unlawful. In addition, there is nothing confirmed [meaning from the Qur'an and *Sunnah*] regarding reddening the lips which indicates that it falls under the category of tattooing. Tattooing entails pricking the skin with needles and inserting colour under it. This is unlawful; without a doubt , it is a major sin.

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[1] Narrated by Al-Bukhari in his '*Saheeh*' and Muslim in his '*Saheeh*'.

[2] See: Qur`an, *Soorah Al-Baqarah* 2:286.

However, should it transpire that coloring the lips is harmful to them, causing dryness and removing the moisture and oil from them, then it would be prohibited. Actually, I have been informed that using it may cause the lips to crack and split. If this is confirmed, then (it should be known that) it is prohibited for a person to do something that is harmful to them.

As for makeup, we prohibit it. Even though it may beautify the face for an hour or so, it cause great harm to it, as has been confirmed medically. If a woman is advanced in years, and her face has changed greatly, then there is no benefit for her in using makeup or anything else. Based on this, we advise women not to use it, due to the harm which occurs by using it. .

⁕ What is the ruling on women colouring their hands with henna?

⁕ Has anything been related from the Prophet ﷺ in this regard?

⁕What is the ruling if it includes the inside of the hand, without the nails?

Painting the hands with henna is something well known among women and is a custom done for the purpose of beautification. So long as there is beauty in it, then it is required of a woman to do it for her husband, whether it includes the nails or not.

As for the use of nail varnish by a woman who is not menstruating, it is unlawful, because it prevents water from reaching the skin when performing *wudoo'*, unless she removes it before performing *wudoo'*.

A Woman Speaking With A Man

Is the voice of a woman unlawful to the extent that she should not speak to shopkeepers in the market in order to purchase her needs, or is she perritted so long as she does not speak tenderly or softly? Can she get her dresses made in modest designs at the dressmaking shop?

A woman's speech is not unlawful, nor is it *'awrah* (something that needs to be suppressed). However, if she speaks in a tender, submissive manner and in a way that causes a *fitnah,* that is unlawful, based on the Words of Allah, the Most High:

﴿ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴾

"Then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honourable manner ." (*Soorah Al-Ahzab* 33:32).

Allah, the Most High, did not say, "Do not speak to men;" rather, He commanded them not to speak softly - and speaking softly is more specific than general speech.

So if it does not lead to *fitnah,* there is no objection for a man to speak to a woman. A woman had gone to the Prophet ﷺ and spoke to him, and people heard her speech. She spoke to him, and he replied to her. This is not something reprehensible. However, it is essential that she not be secluded with him, unless he is a *mahram* and there is no *fitnah*. For this reason, it is not permissible for a man to take pleasure in her voice, whether it is mental pleasure or sensual pleasure, unless she is his wife.

Is it unlawful for a woman to reveal her hand?

It is commonly held in *Hanbali* Jurisprudence that the hands of a woman are like her face – it is not permissible for her to reveal them to unrelated men. It also appears that it was the practice of women in the time of the Prophet ﷺ to cover their hands.

The evidence for this lies in the fact that the Messenger of Allah ﷺ said, regarding a woman in the state of *ihram*,

«وَلَا تَنْتَقِبِ الْمَرْأَةُ الْمُحْرِمَةُ وَلَا تَلْبَسِ الْقُفَّازَيْنِ»

"And a woman in a state of ihram should not wear a niqab and should not wear gloves." (Al-Bukhari) [1]

So, his prohibition against the *muhrimah* wearing gloves indicates that it was the custom of the women, for if it had not been, there would have been no point in prohibiting the *muhrimah* from wearing them. Furthermore, if it was not the custom of women during his time to wear gloves, he would not have prohibited it for them while they were in a state of *ihram*. So, it is incumbent on a woman to fear Allah, the Almighty, the All-powerful, and not to reveal anything of herself that may be a cause of *fitnah* to herself and to others. Allah, the Most Glorified, the Most High, says to the wives of the Prophet ﷺ, the purest of women,

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ ﴾

" And stay in your houses, and do not display yourselves like that of the times of ignorance. " *(Soorah Al-Ahzab 33:33)*.

And He, the Most High, says,

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[1] Narrated by Al-Bukhari in his '*Saheeh*' (1838).

﴿ وَإِذَا سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ
ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ﴾

" And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts ." (*Soorah Al-Ahzab* 33:53)

Moreover, if a person claimed that this refers specifically to the wives of the Prophet ﷺ, would reply that purity of the heart was required of the wives of the Prophet ﷺ and of others. So, the fact that the *hijab* leads to purity of the heart in men and women proves that there is no difference between the wives of the Prophet ﷺ and other women.

I know that the *hijab* means to some people that a woman covers all of her body, except her face. But the truth, which is confirmed by the evidences and is necessitated by logical thinking and the traditions, is that she must cover her face, because the face is the place of *fitnah* and of desire. No one doubts that the first thing that men look for in a woman is facial beauty, to the exclusion of the rest of her body.

So she should fear Allah, be modest and avoid *fitnah*; she should cover her face so that it does not lead to evil and immorality.

Some people are in the habit of dressing their daughters in short or tight garments, which reveal the limbs of the body, regardless of whether they are big or small. I would like to direct some advice to the likes of such people: It is incumbent on a person to accept their responsibility, to fear Allah and prevent all of those under their guardianship from wearing such garments.

It has been confirmed from the Prophet ﷺ that he said, "There are two types of people from the dwellers of the Fire that I have not yet seen..." and then he mentioned women who are "clothed, yet naked, astray and leading others astray, with their heads like the humps of camels, leaning to one side. They will not enter Paradise, nor will they smell its odour." [1] These women wearing very short dresses are clothed, because they are wearing garments, but they are naked, because their *'awrah* can be seen. This is because, with regard to it being looked at by unrelated men, the whole of a woman's body is considered *'awrah*, including her face, her hands, her feet and all parts of her body.

The same applies to tight clothing, for though she may appear to be wearing a garment, in truth, she is naked, because if the parts of the body are made apparent by the clothing, then it is nakedness. Subsequently, it is incumbent on a woman to fear her Lord and avoid displaying her charms. She should not go out to the market wearing garments that will attract glances; nor should she wear perfume, in order to avoid attracting men to her.

Also, it is essential that Muslim women do not go out of their homes , unless there is some pressing need. But, if she does go out, it should be without perfume, without revealing herself and without walking in a proud manner. It should be known that the Prophet ﷺ said,

«مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ»

"After me, I have not left any fitnah (affliction) more harmful to men than women." (Agreed upon) [2]

The *fitnah* of women is a great one and few are safe from it; so, it is required , O, community of Muslims, not to follow the ways of the enemies of Allah, from among the Jews, Christians and others, because the matter is a serious one.

It has also been related from the Prophet ﷺ that he said,

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[1] Narrated by Muslim in his *'Saheeh'* (2128).

[2] Narrated by Al-Bukhari in his *'Saheeh'* (5096) and Muslim in his *'Saheeh'* (2740).

«إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»

"Verily, Allah gives respite to a wrongdoer, until He seizes him and he cannot escape."

Then the Messenger of Allah ﷺ recited,

﴿ وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴾

"Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Punishment is painful (and severe). " *(Soorah Hood 11:102)."*[1]

And He, the Most High, says,

﴿ وَأُمْلِى لَهُمْ ۚ إِنَّ كَيْدِى مَتِينٌ ﴾

" And I grant respite to them; certainly My Plan is strong ."*(Soorah Al-A'raf 7:183)*

Those people who call for women to unveil their faces and for mixing between the sexes are in clear error and extreme ignorance, for they contradict the guidance of Allah and His Messenger ﷺ. They ignore, or are ignorant, of the fate of those nations that were put to trial by this matter, who now, seek a remedy for it. But where can they find it? For once it has become the custom (for women to be unveiled), it cannot be changed, except by a huge effort.

It is has been observed that some people are very strict with their small daughters; some of them even force their daughters to wear a veil when they are only four years old, saying that when a person grows up with something, they will adhere to it in adulthood, and they attempt to enforce this on the whole family. What is your opinion of this harshness which restricts a small child who understands nothing?

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[1] Narrated by Al-Bukhari in his '*Saheeh*' (4684) and Muslim in his '*Saheeh*' (2583).

* There is no doubt that when a person grows up with something, they will adhere to it in adulthood. This is why the Prophet ﷺ ordered those who had reached seven years of age to pray, though they are not legally responsible, in order for them to become accustomed to it. But there is no ruling on the *'awrah* of a small child, and it is not required for her to cover her face, neck, hands and feet. Nor should a little girl be forced to do so. However, once the girl reaches an age when she becomes attractive to men and excites their desires, she should veil herself in order to prevent *fitnah* and evil. This differs from woman to woman; some of them reach physical maturity quickly, while others do not.

What is the ruling on a woman wearing socks on the hands in order to prevent them from being seen while she is speaking to men in the market?

The wearing of that which screens the hands from unrelated men, known as gloves, is a good thing and women should wear them in order for her hands to not be seen. It could well be that the saying of the Messenger of Allah ﷺ:

«وَلَا تَنْتَقِبِ الْمَرْأَةُ الْمُحْرِمَةُ وَلَا تَلْبَسِ الْقُفَّازَيْنِ»

> *"The woman in a state of ihram should not wear a niqab and should not wear gloves," (Al-Bukhari)* [1]

indicates that it was their custom to wear gloves. It is more modest for a woman and safer from *fitnah*. But, the gloves must not be beautiful, so that they attract the attention of men.

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[1] Narrated by Al-Bukhari in his *'Saheeh'* (1838).

The Face Is The Place Of Fitnah

The scholars of Islamic Jurisprudence have differed in many matters; and among the rulings in which they have differed is the question of the *hijab* for women. This difference of opinion has arisen as a result of the conflicting evidences narrated regarding this matter. So what is the legal definition of the *hijab* for women?

The legal definition of *hijab,* for a woman, is that which screens the parts of her which must not be displayed, meaning covering that which must be covered. The most important and the first, of which, is the face, because it is the place of *fitnah* and the cause of desire. So, it is essential for a woman to screen her face from men who are unrelated to her. Those who claim that the legal definition of the *hijab* is that which covers the head, the neck, the throat, the hands, the feet, the legs and arms, while permitting a woman to display her face and hands, have made the most amazing statement, because it is well known that the centre of desire and the place of *fitnah* is the face. So, how is it possible to say that Islamic Law prohibits a woman from displaying her feet, yet permits her to show her face? It is impossible that this idea could be enshrined in the great, wise Islamic Law, which is free from contradictions. Every person knows that the *fitnah* caused by displaying the face is greater than that which is caused by displaying feet. Likewise, every person knows that a woman's face is the main focal point of desire for men . For this reason, if it were said to a suitor, "The woman you are intending to propose to has an ugly face, but her feet are beautiful," he would not propose to her. But, if it was said to him, "Her face is beautiful, but her feet, or her hands, or her legs are less than beautiful," he would still propose to her. From this example, it is apparent that the face is the most important thing to be veiled.

Also, there are evidences from the Book of Allah, the *Sunnah* of His Messenger ﷺ, the sayings of the Companions ؓ and the sayings of the *Imams* and scholars of Islam which proves that it is obligatory for a woman to cover her face from unrelated men. However, this is not the place to mention them. Nevertheless , we have written a short treatise, which is concise, yet full of benefit.

What is your advice for one who prohibits his wife from wearing the *hijab*, as defined by the Islamic Law?

We advise him to fear Allah, the Almighty, the All-powerful, with regard to his wife, and to praise and thank Allah, the Almighty, the All-powerful, for granting him this wife who wishes to implement the Commands of Allah pertaining to the Islamic attire, which will secure her from *fitan*. Allah has commanded His believing slaves to ward off the Fire from themselves and their families in His Words:

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا
مَلَـٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾

" O, you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded ." *(Soorah At-Tahreem 66:6)*

The Prophet ﷺ has charged men with the responsibility for their families, saying,

«وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ»

"A man is the guardian of his family, and he is responsible for them" (Al-Bukhari). [1]

How then can it be fitting for a man to try to force his wife to abandon the clothing required by the Islamic Law in favour of that which is unlawful and will lead to *fitnah* for her and from her? So, let him fear Allah, the Most High, regarding his own soul and with regards to his family. Let him praise and thank Allah for blessing him with such a righteous wife.

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[1] Narrated by Al-Bukhari in his *'Saheeh'* (893).

As for his wife, it is completely unlawful for her to obey him in this act of disobedience to Allah, because there can be no obedience to a created being which entails disobedience to the Creator.

It Is Not Permissible To Display The Arm

Some women repeat a saying which they claim to have heard from one of the scholars, which is that if any woman reveals her forearms while she is in the house, on the Day of Resurrection her forearms will burn. Bear in mind, the fact that some women cut off the sleeves of their garments or shorten them to the elbows. What is the ruling on that?

As for the part regarding the arms burning on the Day of Resurrection, it is baseless. But, as for the ruling on revealing the forearms to men other than *maharim* and her husband, this is unlawful. It is not permissible for a woman to reveal her forearms to men, other than her husband or *maharim*. It is incumbent on women to be modest and to cover themselves to the best of their ability, including their forearms, unless she is in the house where there is no one except her husband and her *maharim*. In that case, there is no objection to her revealing her forearms. As for women cutting their sleeves up to the elbows, I say to her, "There is no objection to you having your dresses tailored in this manner, if you are wearing them for your husband and your *maharim*." But, she should have new clothes tailored, if there are non-*maharim* men in her house, such as her husband's brother or the like. It is not permissible for a woman to leave her house wearing such clothes, unless she is covered by a long-sleeved garment, in addition to a cloak, when she is in front of people in the market.

Applying Woman *Perfume* When Leaving Her House

What is the ruling on a woman applying perfume and beautifying herself, then leaving her house directly to her school. Is it permissible for her to do this? What is the adornment that is forbidden to a Muslim woman when she in the presence of other women, meaning, what is the adornment that may not be shown to other women?

It is not permissible for a woman to leave her house and mingle with crowds wearing perfume, because the Prophet ﷺ said,

« إِذَا اسْتَعْطَرَتِ الْمَرْأَةُ فَمَرَّتْ عَلَى الْقَوْمِ لِيَجِدُوا رِيحَهَا فَهِيَ كَذَا وَكَذَا ».

"If a woman puts on perfume, and passes by people so that they can smell her fragrance, then she is a such and such, i.e. an adulteress" (Abu Dawood). 1

(It is also prohibited) because of the *fitnah* entailed in doing it .

But, if the woman rides in a car and her perfume will not be smelt by anyone, except those for whom it is lawful to do so, and she will disembark from the car and go immediately to her place of work, without there being any men around her, there is no objection because there is no danger in it. This is because when she is in her car, it is as if she is in her house. For this reason, it is not permissible for her husband or her guardian to leave her alone in the car with a driver, because this is seclusion. However, if she will walk past men (in her place of work), then it is not lawful. As for the (adornment) which is not lawful, it is, for example,

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[1] Narrated by Abu Dawood in his '*Sunan*' (4173).

that her garment is very light and reveals her skin, or it is very tight, revealing the parts of a woman that will cause *fitnah*. If that is the case, then it is not permissible, because it is referred to in the saying of the Prophet ﷺ: "There are two types of people from the dwellers of the Fire that I have not yet seen..." and then he mentioned "women who will be clothed, yet naked, astray and leading others astray, their heads will be like the slanted humps of the camel. They will not enter Paradise, nor will they smell its odour, even though its odour can be sensed from such and such a distance." (Muslim) [1]

The Rules Regarding A Residence Of Families

It is a widespread custom in some societies, that when some families live in one house, the women reveal their faces in front of their husbands' relatives because they are in one house. What the opinion of Your Eminence on this?

If members of a family are all living together, then it is obligatory for a woman to cover herself in front of men unrelated to her. Therefore, it is not permissible for a woman to reveal herself to her husband's brother, because her brother-in-law occupies the same status as a non-related man, concerning being seen and any affiliation. Furthermore, it is not permissible for her brother-in-law to be alone with her if her husband leaves the house. This is a problem many people suffer; , such as when there are two brothers in one house and one of them is married. It is not permissible for the married brother to leave his wife with his brother, if he goes out to work or to study, because the Prophet ﷺ said,

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[1] Narrated by Muslim in his '*Saheeh*' (2128).

«لاَ يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ»

"A man may not be secluded with a woman" (Muslim). [1]

He also said,

«إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ»

"Beware of entering the presence of women."

They said, "O, Messenger of Allah! What is your opinion of the in-laws (of the wife)?" He said,

«الْحَمْوُ الْمَوْتُ»

"The in-laws are death" (Al-Bukhari and Muslim). [2]

The question is frequently asked about the wicked sin of committing adultery in such circumstances as these. A man goes out and his wife remains in the house with his brother, and Satan seduces them and they commit adultery – may Allah grant us refuge from this. He commits adultery with his brother's wife and that is a greater sin than committing adultery with one's neighbour's wife. Indeed, the matter is far more disgraceful than that.

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[1] Narrated by Al-Bukhari in his '*Saheeh*' (3006) and Muslim (1341).

[2] Narrated by Al-Bukhari in his '*Saheeh*' (5232) Muslim in his '*Saheeh*' (2172).

In any event, I wish to say something by which I may absolve myself of any responsibility from you before Allah: It is not permissible for a person to leave his wife alone with his brother in one house, no matter what the circumstances; even if the brother is one of the most trustworthy, sincere and righteous of people, because Satan accompanies the son of Adam, as closely as, the blood flows in his veins. And sexual desire knows no limits, especially when it comes to young men (and women).

But what should we do if there are two brothers in the house and one of them is married? Should we say that if he wishes to go out to work, he should take his wife with him?

No, but it is possible to divide the house into two parts, one of which will be for the brother when he is alone, having a door which can be locked with a key that is kept with his brother when he goes out. This way, the wife will be in one separate section of the house, while the brother is in the other.

But the unmarried brother might protest to his married brother, saying, "Why do you do this? Don't you trust me?"

He should reply: "I have done this for your benefit, because Satan accompanies the son of Adam, as closely as the blood that flows in his veins. So, it is possible that he might seduce you and your heart might urge you strongly and desire may overcome your rationality. As a result, you may fall into that which is prohibited. So my doing this is a protection for you. It is for your benefit and also for my benefit." If he becomes angry because of this, then let him be angry and do not let it trouble you. I am informing you of this matter, in order to absolve myself of the sin of concealing it from you. Your accounts are in the Hands of

Allah, the Almighty, the All-powerful.

As for the matter of revealing the face, it is unlawful and is not permissible for a woman to show her face to her husband's brother, because he is not of her kin, and so, he occupies precisely the same position as an unrelated person with regard to her.

The Prohibition Of The Niqab

In recent times, it has become commonplace among women to wear what is known as the *niqab*. But the strange thing is not the wearing of the *niqab*, but the manner in which women wear it. At first, nothing of the face could be seen except the eyes. Then the eyeholes in the *niqab* began to get wider, little by little, so that part of the face could be seen along with the eyes, which attracts *fitnah*, especially since many women apply kohl to their eyes when they wear it. When they are questioned about this matter, they cite as justification the fact that Your Eminence has ruled that the fundamental principle in this matter is permissibility. We would appreciate clarification of this matter in a detailed manner.

There is no doubt that the *niqab* was commonly used by the women during the time of the Prophet ﷺ, as made clear by the *hadeeth* of the Prophet ﷺ regarding the woman in a state of *ihram*, in which he said,

«لاَ تَنْتَقِبُ»

*"She should not wear the **niqab...**" (Bukhari).*[1]

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[1] Narrated by Al-Bukhari in his '*Saheeh*' (1838).

This proves that it was their custom to wear the *niqab*. But in our time, we do not rule it to be permissible; on the contrary, we consider that it is forbidden. This is because it has become a means, by widening the eyeholes, to expose part of the face, in a manner which is not permissible. This is something that is commonly seen. For this reason we do not permit any woman to wear the *niqab* in our time; on the contrary, we consider that it is absolutely forbidden and that a woman should fear her Lord in this matter and avoid wearing the *niqab*, because this is a means of opening up a door to wickedness, which cannot be closed once it has been opened.

There Is No *'awrah* Between A Husband And Wife

What is the ruling on (women) wearing tight garments in the presence of other women and *maharim*?

Wearing tight garments which reveal a woman's charms and show that which will cause *fitnah* is unlawful, because the Prophet ﷺ said,

«صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ
يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلاَتٌ مَائِلاَتٌ»

"There are two types of people from the dwellers of the Fire that I have not yet seen: (i) A people who have whips like the tails of cows with which they will beat the people (i.e. unjustly and harshly). And (ii) women who will be clothed, yet naked, astray and leading others astray..." (Muslim).[1]

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[1] Narrated by Muslim in his '*Saheeh*' (2128).

His saying: "clothed, yet naked..." has been explained as meaning that they wear short clothes that do not cover the *'awrah* which should be covered. It has also been explained as meaning that they wear transparent clothes which do not prevent what is beneath them, from being seen. It has also been explained as meaning that they wear tight clothes, which cover, but reveal a woman's form. Based on this, it is not permissible for a woman to wear tight garments, except before the one who is permitted to see her *'awrah*, that is, her husband, because there is no *'awrah* between a husband and wife, based on the Words of Allah, Most High:

﴿ وَٱلَّذِينَ هُمۡ لِفُرُوجِهِمۡ حَٰفِظُونَ ٥ إِلَّا عَلَىٰٓ أَزۡوَٰجِهِمۡ
أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُهُمۡ فَإِنَّهُمۡ غَيۡرُ مَلُومِينَ ﴾

> "And those who guard their chastity (i.e. private parts, from illegal sexual acts), except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame."*(Soorah Al-Mu`minoon 23:5-6)*.

'A'ishah (رضي الله عنها) said, "The Prophet ﷺ and I used to perform *ghusl* together (i.e. from post-sexual impurity) from one vessel of water, and we would place our hands in it after each other, in turn" (Al-Bukhari and Muslim).[1] So, there is no *'awrah* between a man and his wife. As for between a women and her *maharim*, she must cover her *'awrah;* and tight clothes are not permissible in front of *maharim* or in the presence of other women, if they are very tight and display the parts of her which will cause *fitnah*.

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[1] Narrated by Al-Bukhari in his *'Saheeh'*(261) and Muslim in his *'Saheeh'* (321).

When A Woman Is Forced To Remove Her *Hijab*

In some countries a Muslim woman may be forced to remove her *hijab*, particular, her head covering. Is it permissible for her to acquiesce to this, bearing in mind that if a woman refuses, a punishment will be inflicted on her, such as being discharged from work or expelled from school?

This affliction, which is being imposed in some countries, is one of the trials to which a slave is subjected, and Allah, the Most Glorified, the Most High, says,

﴿ الٓمٓ (١) أَحَسِبَ ٱلنَّاسُ أَن يُتۡرَكُوٓاْ أَن يَقُولُوٓاْ ءَامَنَّا وَهُمۡ لَا يُفۡتَنُونَ (٢)
وَلَقَدۡ فَتَنَّا ٱلَّذِينَ مِن قَبۡلِهِمۡۖ فَلَيَعۡلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُواْ وَلَيَعۡلَمَنَّ ٱلۡكَٰذِبِينَ ﴾

" *Alif, Lam, Meem.* (These letters are one of the miracles of the Qur`an, and none but Allah [Alone] knows their meanings.) Do people think that they will be left alone because they say, "We believe," and will not be tested? And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test)."*(Soorah Al-'Ankaboot 29:1-3)*

In my opinion, Muslim women in these countries must refuse to obey this detestable order made by the authorities, because obedience to such a detestable order made by those in authority is rejected. Allah, Most High says,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡ ﴾

" O, you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. " (*Soorah An-Nisa'* 4:59).

If you consider the verse, you will observe that He says,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡ ﴾

"Obey Allah and obey the Messenger (Muhammad ﷺ) and those of you (Muslims) who are in authority ." *(Soorah An-Nisa' 4:59),*

and you will see that He does not say, "...and obey those of you (Muslims) who are in authority." This proves that obedience to those in authority is subject to obedience to Allah and obedience to His Messenger ﷺ, so if their order conflicts with obedience to Allah and His Messenger ﷺ, then such orders, which conflict with the obedience to Allah and His Messenger ﷺ should not be heeded or obeyed, for

«لاَ طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ»

"There can be no obedience to any creature in disobedience to the Creator."[1]

Any harm which afflicts a woman as a result of disobedience to the rulers in this matter is something which necessitates that she patiently perseveres and seeks help from Allah in exercising such fortitude. We ask Allah to guide those in authority to the Truth. But, I do not think that this coercion is forced on a woman, except when she goes out of her house. But, if she is in her house, she will not be subjected to this coercion. So, it is possible for her to remain in her house, so she can escape this order. As for any studying which entails disobedience (to Allah and His Messenger ﷺ), it is not permissible. It is only incumbent on her to learn what she needs to know to practice her religion and to carry out her role in this life. This is sufficient for her and in most cases, she can learn this in her house.

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[1] Narrated by Al-Bukhari and Muslim.

The Islamic Dress Code

Without a doubt, you know that the *fitnah* from a woman lies in her body, so if the cause of *fitnah* appears and wickedness becomes prevalent, then what parts of a woman's body are permissible for her to reveal? What is the ruling on a woman looking at another woman's *'awrah*?

It is obligatory for a woman to wear clothing that conforms to the Islamic dress code and which covers her body. The clothing of the wives of the Companions ﵃ was, as Shaikh Al-Islam Ibn Taimiyyah and others said, from the hand to the ankle (i.e. it covered their arms down to the hands, and their legs down to the ankles) in their houses, and if they went out of their houses, they wore long garments, which covered their feet by a hand span. The Prophet ﷺ permitted them to wear as much as a cubit's length in order to cover their feet. This pertains to cloaked woman, so if she raises her garment, she will not be one of those whom the Prophet ﷺ described as "...clothed, yet naked."

As for a woman looking at another woman's *'awrah,* it is not permissible for her to do so. That is, it is not permissible for her to look at what lies between the navel and the knees, such as when a woman is answering the call of nature, for example; it is not permissible for another woman to look at her, because she will be looking at her *'awrah*. As for what is above the navel or below the ankles, if a woman is revealing it for some need, such as when she raises the hem of her dress because she is walking through mud, or she wishes to wash her leg and she is in the presence of another woman, there is no objection to this. Or, if she exposed her breasts in order to feed her baby, this is not objectable. But, it is not be understood from what we have said, as some ignorant women have understood, that it means that a woman may wear a garment that covers only what lies between the navel and the knees. This is an error, a serious error, which contradicts the Book of Allah, the *Sunnah* of His Messenger ﷺ and the Islamic Law and the early generations of this (Islamic) nation. Whoever said that if a woman wears pants which cover what lies between her navel and her knees, is wearing Islamic attire? This is impossible! It is obligatory for a woman to wear garments that cover (her arms) down to the hands and (her legs) down to the ankles. As for another woman looking, she may look at her breasts and her legs, but she may not look at what lies between the navel and the knees in situations in which a woman lifts up or removes her garment. In such cases, she may not look at what lies between her navel and her knees.

Revealing When In The Car

We have observed that when some female teachers and students get into a bus or a car in order to go to school, some of them uncover their faces once inside the vehicle. Their excuse for this is that no one can see them. What is your opinion? What about the driver, whose job it is to drive them, when they uncover their faces?

It is unlawful for a woman to uncover her face when men are looking at her. It is not lawful whether she is a teacher or a student, and regardless if she is riding in a car or walking on foot in the market. However, if she is in a car, cannot be seen behind the glass and there is a screen between her and the driver, then there is no sin on her in these circumstances, if she uncovers her face, because she is like a woman alone in her room. Conversely, if the glass is transparent and those on the other side can see through it, or it is not transparent, but there is no barrier between her and the driver, then it is not permissible for her to uncover her face, because the driver, or other men in the market, are not to see her.

Hiring a driver is not unlawful, because women do not hire these drivers in order to reveal their faces. But, it is incumbent on the driver to order them to cover their faces. If they refuse, and insist on uncovering their faces, he should place curtains in the vehicle or use opaque glass and place it between him and the women. In this way difficulties will be avoided.

Greeting

A Woman With Salutations Of Peace

What is the guidance of Islam with regard to answering salutations of peace from a woman? Should a woman give the salutations? Is there is any difference between a young woman and an old woman, from whom *fitnah* is not feared? What is the ruling on shaking hands with old women and kissing their heads?

A man should not give salutations to a woman, nor should a woman give salutations to a man, because this is a *fitnah*. That is, unless it is in a telephone call, in which case a woman may greet a man with salutations or a man may give salutations to a woman, according to need, only. Or, if the woman is known to him, such as when he enters his house, and there is a woman with whom he is acquainted and who is acquainted with him present. In that case, he may greet her with salutations of peace, and there is no objection to it. But, as for him giving salutations to a woman who meets him in the market, this is the greatest kind of *fitnah*, so he should not greet her.

As for kissing related women, there is no harm in kissing them on the head or on the forehead. Likewise, there is no harm in the father kissing them on the cheek, because Abu Bakr As-Siddeeq ﵁ visited his daughter, 'A'ishah (﵂), when she was ill and kissed her on the cheek, so there is no objection to this. However, if it is someone other than his daughter, then he should kiss her either on the forehead or on the top of her head.

Regarding shaking hands with an unrelated woman, it is unlawful, because shaking hands with her is more likely to lead to *fitnah* than looking at her. With regard to kissing the heads of elderly women to whom he is related, there is no objection. But, if she is unrelated, then do not kiss her.

Is it permissible for a man to kiss his father's wife's head?

Yes, it is permissible, because she is one of his *maharim*.

Is it permissible for him to shake the hand of his wife's daughter?

This question requires a detailed answer. If he has already consummated the marriage with her mother, then he may shake her hand, provided he feels safe from *fitnah*. If he has not, then he should not shake her hand.

How can she have a daughter, when he has not consummated the marriage with her?

The daughter is from a previous husband. If he has [only] made the marriage contract with her [the mother], but not consummated the marriage with her, i.e. not had sexual intercourse with her, then, in that case, the daughter will not be one of his *maharim*.

* * *

Personal Questions

There is a question which frequently arises with some women, which is that they seek the services of another woman, who come to the house and undertakes the task of removing the hair which grows on her body and her thighs. Is it permissible for this woman to look at the thigh of the woman from whom she is removing the hair? Also, is this action considered to be a necessity?

This situation is not one of necessity, because there is doubt regarding the permissibility of removing hair from the thighs and the legs. This is due to the fact that hair is from Allah's creation and altering Allah's creation without permission from Allah is from the inspiration of Satan. Allah, Most High says,

﴿ وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ ﴾

"And indeed I will order them so they will change the creation of Allah." *(Soorah An-Nisa' 4:119).*

Hair is a part of Allah's creation, so it should not be removed unless its removal has been legislated, such as the hair in the region of the private parts, underarm hair and the moustache for men. Hair in these areas may be removed [within the limits of permissibility]. But as for hair on the legs and the thighs, it should not be removed. However, if the hair on a woman's legs and thighs is thick, so much so that her leg resembles that of a man, then there is no objection to her removing it. If there is a lot of hair on the thighs, another woman should not remove it; the woman herself should remove it, because there is no need for her to have help from another woman in removing it, since preparations for removing body hair, such as creams and other things are readily available. Simply by applying them to the hair, it will be removed. So this may be used, on condition that she consults a doctor regarding the matter.

The Obligation To *Cover the Face*

With regard to those women who forsake the *hijab*, what is their punishment? Will they be punished in the Fire in the Hereafter?

Every person who commits an act of disobedience to Allah, the Almighty, the All-powerful, which is not atoned for by good deeds, is in danger, because Allah, the Most High, says,

﴿إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ
وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ﴾

"Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the *zalimoon* (polytheists and wrongdoers) there are no helpers." *(Soorah Al-Ma'idah 5:72).*

And He, the Most High ,says,

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ﴾

> "Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases ." *(Soorah An-Nisa' 4:48)*.

If it is a lesser sin than disbelief, which causes a person to be outside the realm of Islam, but is a sin which cannot be atoned for by good deeds, it will be subject to the Will of Allah, the Almighty, the All-powerful - if He wills, He will punish the person and if He wills, He will forgive him.

As for the *hijab*, which a woman is obligated to wear, it should cover her entire body from all men, except her husband and her *maharim*, according to the Words of Allah, the Most High:

﴿ يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ
عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ ﴾

> " O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed." *(Soorah Al-Ahzab 33:59)*

The *jilbab* is a cloak or loose garment which envelops the whole body. Allah, the Most High, commanded His Prophet ﷺ to tell his wives, his daughters and the believing women to draw their cloaks around themselves, in order to cover their faces and chests. The evidences from the Qur'an and the *Sunnah* prove that it is obligatory for a woman to cover her face from any unrelated man, who is not among her *maharim* or is not her husband. No rational person can doubt that if a woman must cover her head and feet, and not even to stamp her feet, so that her hidden adornments, such as ankle bracelets and the like, may be seen, then obviously, the obligation to cover the face is greater and more important. This is because the *fitnah* that occurs as a result of not covering the face is far greater than any *fitnah* that might occur as a result of uncovering a hair of her head or a nail on her foot. If the rational, believing person contemplates this Islamic Law, its wisdoms and the underlying reasons behind it, it will be clear that it is not reasonable that a woman should be forced to cover her head, her throat, her arms, her legs and her feet, yet be permitted to reveal her hands and to reveal her face, which is full of beauty and loveliness. This would be contrary to wisdom.

If anyone thinks about the disdain for covering the face which people have fallen into today, which has led to women become careless about its consequences, such as uncovering their heads, their throats, their chests and their arms, walking in the markets without care in some Muslim countries – he will see that wisdom necessitates that women cover their faces. So, Muslim women must fear Allah, the Almighty, the All-powerful, and cover her body in the compulsory manner, which does not have any *fitnah* with it – to cover her body from men other than her husband and her *maharim*.

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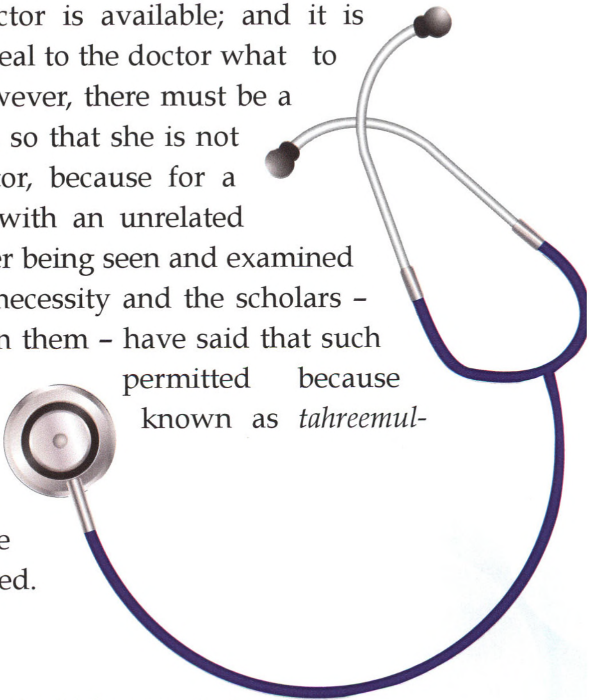
A Woman
Visiting A Male Doctor

When it is necessary for a woman to go to the doctor for an examination, this requires that she reveal something of her body to him – what is the ruling of the Islamic Law on that?

There is no objection for a woman to visit a male doctor, if no female doctor is available; and it is permissible for her to reveal to the doctor what to be seen of her body. However, there must be a *mahram* present with her, so that she is not left alone with the doctor, because for a woman to be secluded with an unrelated man is unlawful. This (her being seen and examined by the doctor) is out of necessity and the scholars – may Allah have mercy on them – have said that such matters as these are only permitted because their unlawfulness is known as *tahreemul-wasa'il;*[1] and any matter whose unlawfulness is of this type may be made permissible in cases of need.



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[1] *Tahreemul-Wasa`il*: Making unlawful the means to something.

Permissibility Of *Being Secluded* With A Member Of The Opposite Sex In Case Of Necessity

Among the questions which arises is the matter of a woman revealing her face in front of unrelated men in cases of necessity, such as if a neighbour's wife becomes ill and her husband is absent and she has no *mahram*? What should one do in such a case?

There is no doubt that mixing with women and shaking their hands with unrelated men is not permissible, and being secluded with them is even more strongly prohibited. However, in cases of necessity, the rulings are different. Allah, Most High says,

﴿ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا ٱضْطُرِرْتُمْ إِلَيْهِ ﴾

"He has explained to you in detail what is forbidden to you, except under compulsion of necessity ."*(Soorah Al-An'am 6:119).*

Therefore if I am required by necessity to speak to my neighbour's wife and enter her home in order to transfer her to the doctor or such , there is no objection to this, as long as I take care to avoid *fitnah*. I might also have my wife present, in order to avoid being secluded with her.

A Blind Man

Entering The Presence Of Women

What is the ruling on a blind man entering the presence of women for the purpose of teaching in a school?

There is no objection to a blind man entering the presence of women in order to teach, because it is permissible for a woman to look at a blind man, so long as no *fitnah* is entailed. The evidence for this is that the Messenger of Allah ﷺ said to Fatimah bint Qais (رضي الله عنها),

«اعْتَدِّى عِنْدَ ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيَابَكِ»

> *"You had better spend this period in the house of Ibn Umm Maktoom, for he is a blind man and you can remove your (outer) garments in his presence" (Muslim).* [1]

He also permitted 'A'ishah (رضي الله عنها) to look at the Abyssinians while they were playing in the *masjid* . But, if it leads to *fitnah,* such as when a person takes pleasure in hearing a woman's voice, or he brings her close to his side, takes hold of her hand and such things, then it is not permissible - not because it is unlawful to look at a man, but because it is associated with *fitnah.*

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[1] Narrated by Muslim in his '*Saheeh*' (1480).

Mixed Education Is Not Permissible

With regard to mixed education in some Muslim countries, where the male and female students sit side by side on chairs which are arranged close together in one room, what is the ruling on that?

It is my opinion that it is not permissible for a person, be it a man or a woman to teach in mixed schools; this is because of the great danger it poses to their chastity, their honor and morality. No matter how honourable and moral a person may be, if there is a woman in the chair beside him – especially if she is beautiful and she is displaying herself, - he is unlikely to be safe from *fitnah* and evil. Everything that leads to *fitnah* and evil is unlawful and impermissible. We ask Allah, the Most Glorified, the Most High, to protect our Muslim brothers from such things as these lead their sons and daughters into nothing but *fitnah* and wickedness.

But if there is no alternative to these mixed universities in the country, what should the student do?

Even if there is no alternative to these mixed universities, they should abandon their studies and pursue them in some other country where there is no mixing of the sexes. I do not consider that (i.e. mixed education) is permissible. But another (scholar) might hold a different view.

There is a custom followed by many people and that is, an unrelated woman shakes hands with them, by placing some barrier (such as gloves or the material of

her cloak) over her hands. What is the ruling on this? Also, is the ruling on an elderly woman the same as the ruling on a young woman?

It is not permissible for a man to shake the hand of an unrelated woman, who is not one of his *maharim*, whether it is directly or through a barrier, because this is a *fitnah*. Allah, Most High says,

﴿ وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَـٰحِشَةً وَسَآءَ سَبِيلًا ﴾

> "And approach not unlawful sexual intercourse. Verily, it is a *fahishah* (i.e. anything that transgresses its limits [a great sin]), and an evil way (that leads one to Hell unless Allah forgives him). "*(Soorah Al-Isra' 17:32)*

This verse proves that we are required to abandon everything that leads to adultery, whether it is of the private parts, which is greater, or otherwise (i.e. the sin of adultery committed by the eyes for example). There is no doubt that when a man touches an unrelated woman's hand, it is likely to excite feelings of passion, which is why *ahadeeth* have been related containing a stern warning against shaking hands with unrelated women. There is no difference in this regard between young and elderly women . As it is said, for everything dropped, there is someone to pick it up.[1] Also, people might have a different understanding of who is considered a young woman or an elderly woman, so whom one person considers an old woman, another may see her as young.

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[1] That is, if a woman encourages sin, or attracts it by her behaviour, she will find a man of similar character.

A Woman Working With A Man

You have explained to us the limits of the relationship between a man and a woman and what is permissible and what is impermissible in this regard... but what of the relationship between a man and a woman in the workplace? Is it permissible for her to work in a mixed environment with men, especially since that is a widespread practice in many countries?

In my opinion, the mixing of men and women in the workplace is not permissible, whether in the service of the government or in a private establishment, and whether in a government school or in a private school. This is because mixing causes many great evils, even if it is only the loss of modesty in women or the loss of fear in men, because when men mix with women, men lose their fear; and this - I mean mixing between men and women - conflicts with what is required by the Islamic Law and with the practice of the righteous early generations of Muslims. Do you not know that the Prophet ﷺ placed women in a special area when they went to the *'Eid* prayer, where they would not mix with the men? It is also narrated in an authentic *hadeeth* that after the Prophet ﷺ delivered a sermon to the men, he descended (the pulpit) and went to the women and admonished them and reminded them (of their duties). This proves that they either could not hear the sermon of the Prophet ﷺ, or that they heard it, but they did not understand what they heard from the Messenger of Allah ﷺ.

Also, do you not know that the Prophet ﷺ said,

« خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا وَشَرُّهَا آخِرُهَا وَخَيْرُ
صُفُوفِ النِّسَاءِ آخِرُهَا وَشَرُّهَا أَوَّلُهَا ».

"The best of rows for men are the first ones and the worst of them are the last ones, while the best of rows for women are the last ones and the worst of them are the first ones." (Muslim) [1]

The only reason for this is that the first of the women's rows are nearer to the men's rows, so they are the worst of rows [for women]. And because the last of the women's rows are farther away from men, and are the best rows. If this is the case in common acts of worship, then what do you think of situations other than these? It is common knowledge that when a person is performing an act of worship, they are extremely far from feelings of physical desire. So, how would the circumstances be if mixing takes place in a situation unrelated to worship and Satan accompanies the son of Adam as closely as the blood flows in his veins? It would not be surprising if *fitnah* and great evil ensued from this mixing.

I appeal to our brothers to avoid mixing and to realise that it is the most harmful thing for men. As the Prophet ﷺ said, "After me [after I die], I have not left any *fitnah* (affliction) more harmful to men than women." (Al-Bukhari and Muslim) [2] We – all praise and thanks be to Allah –the Muslims have a special characteristic by which we are distinguished from others and it is necessary for us to praise and thank Allah, the Most Glorified, the Most High, for bestowing this blessing on us. It is obligatory for us to know that we must obey the Law of Allah, the Most Wise, Who knows what is beneficial for the slaves and for the lands. It is also crucial for us to know that those who reject the Path of Allah, the Almighty, the All-powerful, and His Law, are in error. The result of their doing will be wickedness and immorality. This is why we hear that the nations in which men and women mix are now attempting to their best to free themselves from this, but how can they receive (faith) from a place so far off? [1] We ask Allah to protect our land and the lands of the Muslims from every evil, wickedness and *fitnah*.

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[1] Narrated by Muslim in his '*Saheeh*' (440).

[2] Narrated by Al-Bukhari in his '*Saheeh*' (5096) and Muslim in his '*Saheeh*' (2740).

Permissible Work

What fields of work are permissible for a woman without going against her Religion?

Suitable workplaces for women are those which are exclusive to women, such as girls' education, regardless of whether it is administrative or actual teaching work, or in her house, sewing clothes for women or the like. As for working in jobs which should be exclusive to men, it is not permissible for her to do such jobs, because they require mixing with men and that is a great *fitnah* which must be avoided. We should know that it is confirmed that the Prophet ﷺ said,

«مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ»

"After me I have not left any fitnah (affliction) more harmful to men than women." (Al-Bukhari and Muslim). [2]

So, it is vital for a man to steer himself, and his family, clear of the places of *fitanh* and their causes, in all circumstances.

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[1] See Qur`an: *Soorah Saba`* 34:52.

[2] Narrated by Al-Bukhari in his *'Saheeh'* (5096) and Muslim in his *'Saheeh'* (2740).

It is Unlawful to Look at Pictures of Artists

There is a widespread phenomenon amongst young men and that is the acquisition of pictures of foreign artists, such as actresses, singers and the like; they look at them with pleasure, justifying their action with the feeble excuse that these pictures are not real.

This is carelessness and is very dangerous, that a person looks at a woman - either through the medium of visual media or through newspapers or anything else - for it is bound to lead to *fitnah* in the man's heart, leading him to resolve to look at women directly and this is part of the impermissibility. We have been informed that there are young men who acquire pictures of beautiful women in order to derive pleasure from looking at them or to excite passion by looking at them. This proves that looking at such pictures is a great *fitnah*. It is not permissible for a person to look at such pictures, whether they are in magazines, in newspapers or elsewhere, because this is a *fitnah* which will harm him in his religion and will cause his heart to become addicted to looking at women, and he will continue to look directly at women.

What are the limits of a woman's *'awrah* for a Muslim woman with an immoral woman and a disbelieving woman?

The *'awrah* of a woman with another woman does not differ according to the religion. Her *'awrah* with a Muslim woman is the same as her *'awrah* with a disbelieving woman. Her *'awrah* with a chaste woman is the same as her *'awrah* with an immoral woman - unless there is some other reason that necessitates her to cover herself more. But, realize that the *'awrah* is not based on clothing; clothing must cover the whole body, even though the *'awrah* - I mean a woman's *'awrah* - is from the navel to the knees. Clothing is one thing and the *'awrah* is another. If we were to suppose that a woman was dressed modestly, but her chest or her breasts became exposed by accident in front of another woman, though she is wearing garments that covered her completely, then this would not be a sin . However, wearing a short garment which covers from the navel to the knees, with the excuse that a woman's *'awrah* is from the navel to the knees, that is not permissible; I do not think that anyone would claim this.

Is it permissible for a woman to take out her breast in front of other women for the purpose of breastfeeding her infant?

The answer will be understood from the reply to the aforementioned question.

What is the ruling on makeup for a woman, or beautifying herself with it for her husband?

There is no objection in a woman using any of these things to beautify herself if they do not harm her. The fundamental principle is lawfulness, so it cannot be declared unlawful unless there is some evidence to indicate its unlawfulness. Yet, I have heard that these powders (i.e. cosmetics) are harmful to the skin, affect a woman's skin and that they cause changes in it in only a short time. This appears to be the case, because, as the saying goes, for every action there must be a reaction; and this applies in physical matters as well as spiritual ones. Consequently, if it is confirmed, without any doubt or dispute, that there is no harm to the woman in using it, then there is no objection to it, because beauty is among the things that encourages desire between a husband and wife, and makes her more beloved to him. This is especially true if the husband is one of those men who attach importance to such things, for husbands differ. For some men, it is not important for a woman to beautify herself with these cosmetics. But others might be enamoured of such things. As regards to women adorning themselves when they are together during visits, there is no objection to it, as long as it is within the permissible limits of the Islamic Law.

Is it permissible for an unmarried woman to wear make up and to appear in front of other women?

According to the rule of some of the scholars, an unmarried woman should not beautify herself, because she is not required to do this. My opinion is that an unmarried woman should avoid it. As for the married woman, we have already made clear the ruling on it.

What is the ruling on women applying perfume to themselves if they do so in the house?

If women apply perfume to themselves in their house, they may go out to the shops and the perfume can be smelt on them. It has been confirmed from the Prophet ﷺ that he said,

« أَيُّمَا امْرَأَةٍ أَصَابَتْ بَخُورًا فَلاَ تَشْهَدْ مَعَنَا الْعِشَاءَ الآخِرَةَ »

"If any woman applies incense to herself, she should not attend the 'isha' prayer with us" (Muslim). [1]

This proves that it is not permissible for a woman to go out when she is wearing perfume. Yes, if these women were to get into a car at the door and they were not to encounter any unrelated men, then there would be no objection to it.

What is the ruling on women's clothes designed by disbelievers, if it is without the intention to imitate them

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[1] Narrated by Muslim in his '*Saheeh*' (443)

and they cover her body?

The expression: "the intention to imitate..." is unknown, because when imitation occurs, that which is warned against has occurred and its ruling is confirmed, regardless of whether it was done with intention or not. So, if these clothes are from those which the disbelievers are distinguished by, then believers should not wear them, because it is not permissible for a Muslim to wear them. But, if such garments are common among Muslims and non-Muslims, but are unavailable in our lands, then there is no objection to them being worn, as long as they are not *shuhrah*;[1] if they are *shuhrah*, then they are unlawful.

What is the ruling on a young woman cutting her hair for the purpose of beautification?

If cutting the hair is to the degree that it causes her to resemble a man, then it is unlawful, because the Messenger of Allah ﷺ cursed those women who imitate men. Likewise, if the haircut is in a manner which imitates disbelieving women, it is

What is the ruling on tight, short clothes, which reveal the legs in front of *maharim* and women?

As I have said previously, clothes must completely cover the body, and it is not permissible only to cover the *'awrah*. Based on this, it is incumbent on women to wear long garments which cover her body, even though it is permissible for her to show her legs to other women like herself and to her *maharim*. This is because it is an obligation on us, especially in our time, to be extremely careful in these matters and to prevent anything from which gradual imitation of the dress of the disbelievers may be feared.

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[1] *Shuhrah*: That is, extravagant garments, worn to show off.

unlawful, because the Prophet ﷺ said,

« مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ »

"Whoever imitates a people, he is one of them" (Abu Dawood). [1]

However, if the haircut does not fall into either of these categories, the most well known opinion of the *Hanbali* school of Jurisprudence is that it is disliked. Although there is no clear evidence for this opinion, acting on it is good, in order that women may not gradually go from that which is permissible to that which is prohibited, and from that which is disliked to that which is unlawful. So the view that it is disliked, which is based on a fear of falling into the unlawful is a sound opinion.

It is said that you have stated in the 'Explanation of Buloogh Al-Maram' regarding a man wiping over his head during *wudoo'*, that he should wipe his head from the front to the back, then from the back to the front, so that the water penetrates to the roots of the hair. Is this correct? And does it include women, bearing in mind that it is difficult for a woman to do this, due to the thickness and length of her hair?

Yes, with regard to it being from the front of the head to the back and then from the back to the front, this is correct and has been confirmed in the *Sunnah*. But, as for it being so that the water penetrates to the roots of the hair, this is a lie and is not correct. It is not possible for the water to penetrate to the roots of the hair simply by wiping, because wiping signifies that he wet his hands with water and then passed them over his head – and this will not result in the water reaching the roots of the hair, unless it is after the head has been shaved.

...and as for it including women?

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[1] Narrated by Abu Dawood in his '*Sunan*' (4031).

Yes, because the fundamental principle in rulings of the Islamic Law is that whatever has been confirmed as an obligation for men is also confirmed as an obligation for women, unless there is some evidence to indicate otherwise, and I know of no evidence to exclude women in this case. Based on this, the woman should wipe over her head from the front to the back and from the back to the front. Even if her hair is long, it will not be affected by doing so. This is because the meaning (of wiping over her head) is not that she should press forcefully on the hair, so that the hair is wetted, or that the water penetrates to the scalp. It is merely light wiping.

When a woman performs *sajdatut-tilawah* (the prostration of Qurànic recitation), should she wear *hijab*, as she does in prayer?

This depends on the difference of opinion among the scholars regarding whether or not the ruling of *sajdatut-tilawah* is the same as that of prayer. If it is the case that it is the same as prayer, then the *'awrah* must be covered, the *qiblah* must be faced and the person must be in a state of ritual purification. But if we have the view that it is simply a prostration and that it does not necessitate

If a woman passes in front of another woman, does it invalidate her prayer?

Yes, because there is no difference in the rulings between men and women, unless there is some evidence to prove it. However, if she passes beyond her *sutrah* – if she has a *sutrah* – or at a distance from her prayer mat – if she has a prayer mat – or at a distance from the place of her prostration – if she has neither a *sutrah* nor a prayer mat – then it does no harm and has no effect.

the same conditions as the prayer, then it is not a condition. In that case, a woman does not need to wear *hijab*, as she does in prayer, or even have *wudoo'*. However, there is no doubt that it would be more appropriate to act on the first opinion and not perform *sajdah,* unless one's *wudoo'* is valid, for both men and women, and to ensure that they are covering that which should be covered during prayer.

If it is difficult to observe that, especially in the two Sacred Mosques...?

The *hadeeth* does not specify any exceptions to this, and there is no difficulty in it, because it is possible to prevent people, and they will avoid you. If it is not easy, then delay the *nafl* prayer until a later time, when there is a place that is not crowded, or move to another place that is empty. Or, if it is a *nafl* prayer, then perform it at home, because voluntary prayers performed at home are better than those performed in the *masjid*, regardless of whether it is the Sacred *Masjid* (in Makkah), the Prophet's *Masjid* or any other *masjid*. This is because the Messenger of Allah ﷺ said when he was in Madinah,

«فَإِنَّ أَفْضَلَ الصَّلَاةِ صَلَاةُ الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ»

"The best prayer, is the prayer of a man in his house, except for the (five) ordained prayers" (Al-Bukhari and Muslim). 1

Further, the Prophet ﷺ used to offer his voluntary prayers in his house.

What is the ruling on a woman wearing a white dress on the night of her wedding night, if it is known that this is an imitation of the disbelievers?

It is permissible for a woman to wear a white dress, on

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1 Narrated by Al-Bukhari in his '*Saheeh*' (731) and Muslim in his '' (781).

condition that it is not designed like a man's garment. As for it being an imitation of the disbelievers, this imitation has gone now, because all Muslim women, when they wish to marry, wear it. Therefore, if the imitation has gone, and it has become a custom common to both Muslims and disbelievers, the ruling is also removed, unless the thing is in itself unlawful, not because of it being an imitation. In that case, it will be unlawful in all circumstances.

A woman is requested by her husband to prepare food during some of the nights of Ramadan for his guests, but when she undertakes this task, she is overcome by severe fatigue and she is unable to do it on that night. Is it obligatory for her to obey him in this, even if her situation remains thus for most of the nights of Ramadan?

It is obligatory for a woman to live with her husband well, in kindness, and it is obligatory for a man to live with his wife in kindness. Allah, Most High says,

﴿ وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ ﴾

"And live with them in kindness " (*Soorah An-Nisa'* 4:19).

But, it is not kindness for a husband to overburden his wife by serving him at a time such as this and in circumstances such as those (described). However, if he insists, then it is appropriate for her to obey him. However, if she becomes tired by this work and it becomes difficult for her, then Allah, the Most High, will record what she intended and wished to do. She did not obey her husband because of a valid excuse and had wanted to be obedient to her husband in fulfilling what he required of her.

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Legal Verdicts Pertaining To Marriage

There is no doubt that marriage means the addition of a new building block to the building blocks of the (edifice of) Muslim society and of a new buttress to its buttresses. This is the reason for the importance and attention that surrounds it. The building of generations and nations is based on, and emanates from, this building block. If the foundations are free from darkness and shadows, the journey will be illuminated and will be free from the difficulties and restrictions which might occur when complete attention is not given to it.

With marriage, a Muslim begins a new life, but it is essential for this life to be supported by correct understanding and deep perception in all requirements of married life.

We are now passing through the summer holiday, when many marriages are celebrated, so we consider it a suitable time to meet with one of the leading lights of the nation, in

order that he might determine the proper manner, legitimate and established course of action for us, prescribed by our true Religion, so that we might follow its dictates and be guided by its concepts, in order that we may be saved from falling into that which is warned against and from falling into error.

Our meeting was with His Eminence, Shaikh Muhammad bin Salih Al-'Uthaimeen رحمه الله in order for him to make clear to us some important points relating to the issues of marriage and explain to us the duties and obligations that are incumbent on both spouses before, during, and after their marriage and also to point out some of the dangers which occur in marriage. We asked him to give us some valuable advices which could benefit the (Islamic) nation in our religion and in matters relating to our earthly life.

This is the gist of the conversation which took place:

Eminent Shaikh: You know – may Allah preserve you – that marriage is a means of fulfilling physical needs between a man and a woman – a means which, if it proliferates, leads to virtue and decency, and which if it does not proliferate, leads to faithlessness and perfidy, which will destroy society. So what is your advice for those seeking marriage? What should the husband and wife do on the night of their marriage?

My advice to those seeking to marry is to select a woman in accordance with the advice given by the Prophet ﷺ to those seeking a wife:

«تَزَوَّجُوا الْوَدُودَ الْوَلُودَ»

"Marry women who are loving and fertile" (Abu Dawood and An-Nasa'i). 1

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1 Narrated by Abu Dawood in his *'Sunan'* (2050) and An-Nasa`i in his *'Sunan'* (3227).

He also said,

«تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا فَاظْفَرْ بِذَاتِ الدِّينِ»

"A woman is married for four things: her wealth, her family status, her beauty and her Religion. So you should marry the religious woman" (Al-Bukhari and Muslim), 1

You should marry a woman who has a good character and is religious, according to the saying of the Prophet ﷺ:

«إِذَا أَتَاكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَزَوِّجُوهُ»

"If a person whose faith and character please you, then marry him (to one of your women)" (At-Tirmidhi and Ibn Majah) .2

And you should investigate, to the best of your ability, and do not be in haste to accept a proposal, until you have enquired about the circumstances of the suitor, so that you do not regret your haste later.

Among the matters to which it is important to pay heed is the wedding night, when the husband consummates the marriage with his bride. He should do so with happiness and joy, in order to make her feel cheerful, because at that time, she will be feeling alarm, shyness and fear. He should take her by the forehead and supplicate Allah with the well known invocation:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ
مِنْ شَرِّهَا وَمِنْ شَرِّ مَا جَبَلْتَهَا عَلَيْهِ»

"O, Allah! I ask You for the good in her and in the disposition You have given her; and I seek refuge with You from the evil in her and in the disposition You have given her" (Abu Dawood and Ibn Majah). [3]

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[1] Narrated by Al-Bukhari in his '*Saheeh*' (5090) and Muslim in his '*Saheeh*' (1466).

[2] Narrated by At-Tirmidhi in his '*Sunan*' (1085) and Ibn Majah in his '*Sunan*' (1967).

[3] Narrated by Abu Dawood in his '*Sunan*' (2160) and Ibn Majah in his '*Sunan*' (1918).

He should say this aloud, unless he fears that it will alarm his wife and cause her to shudder. If he fears this, it will be sufficient for him to place his hand on her forehead and make this supplication silently.

When a man has sexual intercourse with his wife, he should speak the words that the Messenger of Allah ﷺ encouraged us to use when he said,

“When one of you has sexual intercourse with his wife, he should say,

«بِاسْمِ اللهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا»

‘In the Name of Allah: O, Allah! Keep Satan distant from us and keep Satan distant from whatever (offspring) You bless us with.” Then, if He ordains a child for them, Satan will never harm it.” (Al-Bukhari and Muslim). [1]

This is one of the means of achieving righteousness in one’s children, and it is simple and uncomplicated. Another thing that should be done – indeed, it is a specific obligation to comprehend it and understand its importance – is that, if sexual intercourse takes place, both partners must perform *ghusl*, even if the husband does not ejaculate. Some people think that *ghusl* is not required, unless ejaculation occurs, but this idea is a mistake. *Ghusl* is obligated, even if the man does not ejaculate, according to the saying of the Prophet ﷺ:

« إِذَا جَلَسَ بَيْنَ شُعَبِهَا الأَرْبَعِ ثُمَّ جَهَدَهَا فَقَدْ وَجَبَ عَلَيْهِ الْغُسْلُ »

“If he sits between the four parts of her body and then makes an effort (i.e. has sexual intercourse), ghusl becomes obligatory”.

And in the narration of Matar:

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[1] Narrated by Al-Bukhari in his ‘*Saheeh*’ (141) and Muslim in his ‘*Saheeh*’ (1434).

« وَإِنْ لَمْ يُنْزِلْ »

"Even if he did not ejaculate" (Muslim). [1]

Based on this, *ghusl* becomes an obligation by the occurrence either of the two things: ejaculation or sexual intercourse. If ejaculation occurs, whether through kissing, an embrace, a lustful look, or through conversing or any cause, *ghusl* is obligated. Also, If sexual intercourse takes place, *ghusl* is obligated, even if he does not ejaculate.

It is also worth pointing out that some husbands – may Allah guide them – do not bother about the *fajr* prayer on the morning after their wedding night, offering it either at the end of the specified time, not in congregation, or not offering it until after the sun has risen. This is a reprehensible custom and is inconsistent with the gratitude for Allah's Blessing (i.e. the provision of a spouse) that is incumbent on him, because gratitude to Allah entails obedience to Him.

What do you say – may Allah preserve you – regarding the widespread view which is repeated by some people, which holds that if the husband goes out to offer the *fajr* prayer in congregation in the *masjid,* it is proof that he does not desire his wife, and that if he desired her, he would not leave her throughout that day?

I say that this saying is wrong. On the contrary, if he offered the *fajr* prayer, it would prove that he does desire her and that he is thanking Allah, the Almighty, the All-powerful for the blessing of marriage that He has bestowed on him. It is an obligation on the husband to offer the *fajr* prayer with the congregation, not to abandon it without a lawful excuse.

May Allah preserve you: What is your opinion regarding the opinion of some scholars, who state that it is

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[1] Narrated by Abu Dawood in his *'Sunan'* (291) and Muslim in his *'Saheeh'* (348).

permissible for a man to leave the congregational prayer if he is waiting for his bride to be brought to him?

I would say that scholars sometimes get things right, and sometimes they get things wrong. It is necessary to refer to the Book (of Allah) and the *Sunnah*.

In addition, those scholars who said this were only talking about a custom that they used to practise, which was that the husband was the one who would receive his wife, and not the wife receiving her husband. So, the man would be in his house and the woman would be brought to him. Such a person would be excused from offering the prayer in congregation, because if he went and prayed in congregation, his heart would be preoccupied. Since the Prophet ﷺ said,

«لَا صَلاَةَ بِحَضْرَةِ الطَّعَامِ»

"Prayer should not be offered when food has been served" (Muslim)[1]

Ibn 'Umar (ﷺ) would hear the *Imam* reciting while he was eating his evening meal and would not get up to pray until he had finished his meal. Therefore it follows that if a man is excused from offering the prayer in congregation in these circumstances, then one who is waiting for his bride to be brought to him is more preoccupied, and the permission is clear. But, the custom of the people today is different from this. It is our custom for the husband to proceed to the house of the wife. So the matter is under his control, therefore, he is not permitted to leave the congregational prayer.

Eminent *Shaikh*: It is a common practice among many people that when a man enters upon his wife, he offers a two *rak'ah* prayer in her presence and she also prays with

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[1] Narrated by Muslim in his *'Saheeh'* (560).

him. Some of them even pray immediately on entering upon her, offering the prayer even before speaking to her. Is this from the *Sunnah*?

There are traditions pertaining to this related from some of the Companions رضي الله عنهم, which state that when a man visits his wife, on entering, he should lead her in a two *rak'ah* prayer. But nothing authentic has been reported from the Prophet ﷺ in this regard. As for those who do this, I hope that there will be no sin on him, and if he leaves it, there will also be no sin on him.

If a woman chooses a man who is not righteous and the man chosen by her father is a righteous man, should her opinion be accepted, or should she be compelled to marry the man chosen by her father?

As for compelling her to marry the man chosen by her father, it is not permissible, even if he is a righteous man, according to the saying of the Prophet ﷺ:

«لَا تُنْكَحُ الأَيِّمُ حَتَّى تُسْتَأْمَرَ وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ»

"A previously married woman may not be married, except after consulting her, and the virgin should not be betrothed, until her permission has been obtained" (Al-Bukhari and Muslim). 1

As for betrothing her to a man whose religion and character do not please the father, it is also not permissible. Her guardian must prevent her from doing so and to tell her: I will not give you in marriage to the man you desire, if he is not righteous. What if someone said, "And if the woman insisted that she will not marry any man except this one?"

The answer is: We would not give her in marriage to him and

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[1] Narrated by Al-Bukhari in his '*Saheeh*' (5136) and Muslim in his '*Saheeh*' (1419-1421).

there would be no sin on us. Yes, if a person feared an evil result, that *fitnah* would occur between her and this suitor, which would adversely affect her chastity, and there was no legal obstacle preventing the father from betrothing her to him, then in that case, he should give her in marriage to him, in order to prevent an evil result.

Eminent *Shaikh*: What do you say regarding some fathers who take the entire dowry and do not give the daughter anything from it, except an insignificant amount, bearing in mind that some dowries reach unbelievable sums, sometimes amounting to as much as a hundred and fifty thousand riyals? Also, when a dowry has been taken (by a father) by force, without the consent of his daughter, what may be done, when the marriage took place a long time ago?

Regarding this question, there are two important points:

The first is: Is it permissible for a woman's guardian to stipulate that a portion of the dowry be set aside for himself or for another person, regardless of whether he is the father or anyone else?

The answer is that it is not permissible, because the entire amount of the dowry is for the woman, according to the Words of Allah, Most High:

﴿ وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَـٰتِهِنَّ نِحْلَةً ﴾

"And give to the women (whom you marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart." (Soorah An-Nisa' 4:4).

Also, the *hadeeth* narrated by 'Amr bin Shu'aib, on the authority of his father, who in turn reported on the authority of his grandfather رضي الله عنه that the Prophet ﷺ said,

«أَيُّمَا امْرَأَةٍ نُكِحَتْ عَلَى صَدَاقٍ أَوْ حِبَاءٍ أَوْ عِدَةٍ قَبْلَ عِصْمَةِ النِّكَاحِ
فَهُوَ لَهَا وَمَا كَانَ بَعْدَ عِصْمَةِ النِّكَاحِ فَهُوَ لِمَنْ أُعْطِيَهُ»

"Any woman who marries in accordance with a dowry, or a reward, or a promise before the solemnisation of the marriage is entitled to it; and whatever is fixed for her after the solemnisation of the marriage belongs to whomsoever it is given" (Abu Dawood). [1]

There is no difference between the father, or anyone else in this matter, according to the weightiest opinion, except that once she takes possession of it, it is for the father alone to take from it what he wishes, as long as it does not harm her. As for the remainder of the guardians, they have no right of possession; but if the wife gave them anything out of generosity and goodness, then it is *halal*.

The second point, that some dowries might reach unbelievable sums, is contrary to the *Sunnah*. It is reported in *Saheeh Muslim* on the authority of Abu Hurairah ؓ that a man came to the Prophet ﷺ and said, "I have married a woman from the *Ansar*." The Prophet ﷺ said,

« عَلَى كَمْ تَزَوَّجْتَهَا »

"With how much (dowry) did you marry her?"

He replied, "With four *ooqiyahs*[2] of silver." The Prophet ﷺ said,

«عَلَى أَرْبَعِ أَوَاقٍ كَأَنَّمَا تَنْحِتُونَ الْفِضَّةَ مِنْ عُرْضِ هَذَا الْجَبَلِ»

"With four ooqiyas; it seems as if you dig out silver from the side of this mountain (and that is why you are prepared to pay such a large sum as a dowry)" (Muslim). [3]

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[1] Narrated by Abu Dawood in his '*Sunan*' (2129) and An-Nasa`i in his '*Sunan*' (3353).

[2] *Ooqiyah*: A measurement of weight. During the time of the Prophet ﷺ, it was equivalent to forty *dirhams*, according to a tradition narrated by Abu Dawood on the authority of Hisham.

[3] Narrated by Muslim in his '*Saheeh*' (1424).

Four *ooqiyahs* is equivalent to a hundred and sixty *dirhams*, that is, less than the *nisab* [1] of *zakah*. This excessiveness in dowry payments is a cause for the marriage to lose its blessing, because the marriage in which there is the greatest blessing is the one that entails the least financial burden. Further, whenever a dowry payment is excessive, it causes worry and distress to the husband, especially if he has to borrow money because of it. Whenever he feels happiness in his heart for his wife, he then remembers the debt he has incurred for her and the happiness is replaced by sadness and misery . Then if Allah, the Most High, should ordain that his marriage to her is not harmonious, he will find it difficult to part with her. So, she will remain with him in a state of distress and unhappiness. She will remain hanging, without a divorce. If she requests him to dissolve the marriage, in most cases he will not agree, unless she returns the dowry. Subsequently, if it is a large amount, it will be difficult for the woman and her family to obtain such a sum, without entailing severe hardship. For this reason, we advise our Muslim brothers against paying excessive dowries, so that it may be easy for young men to marry and the causes of *fitan* may be decreased. Allah is the One from Whom Help is sought.

Eminent Shaikh: We would appreciate your advice with regard to the matter of wedding invitation cards, whose prices are sometimes as much as seven riyals. Should we beware of such things, especially since there are useful alternatives available, such as writing the invitation on the front of an Islamic treatise, or on the cover of an Islamic cassette tape? Also, the use of coloured notepaper on which beautiful script can be printed with the aid of a computer does not cost much. Is there any demand that such waste be limited?

I encourage my brothers to abandon this wastefulness. It is my opinion that the expenditure of large sums of money simply for the purpose of invitations - which the invited person might or might not answer and which he might throw on the ground - is clearly wasteful. Allah, Most High has prohibited wastefulness in His Words:

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[1] *Nisab*: The minimum amount of property liable to payment of *zakah*.

﴿ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾ إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ ﴾

" But spend not wastefully (your wealth) in the manner of a spendthrift. Verily, spendthrifts are brothers of the *shayateen* (devils) ." *(Soorah Al-Isra' 17:26-27).*

As for the idea of the invitation being on a card in which there are good and beneficial words of advice, this is good, but using ordinary paper. The second suggestion, that the cards might accompany beneficial cassette tapes is also a good one, and this has been done with some invitations. We have seen many invitations given to people with cassette tapes, and we would support this to the utmost of our ability. If people did this, this wedding invitation and call to the *Sharee'ah,* [1] it would combine two good things. As for the third idea, that the invitation be on paper with pictures (of things such as flowers or other lawful things), this is also a good one, and it would not cost much and would be beneficial.

Eminent Shaikh: We hear of the obligation to house the wife; is what is meant by this a bed, or a room or a house?

This differs according to customs, because Allah, the Most High, says,

﴿ وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ ﴾

" And live with them in kindness ." *(Soorah An-Nisa' 4:19).*

But the saying of Allah, the Most High:

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[1] *Sharee'ah*: Islamic Law.

﴿ وَٱلَّٰتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهۡجُرُوهُنَّ فِي ٱلۡمَضَاجِعِ ﴾

“As to those women on whose part you fear ill-conduct, admonish them (first),(next), refuse to share their bed..”*(Soorah An- Nisa’ 4:34)*

proves that the (meaning of) complete living with them is that the man is with the woman in the same bed. This was the guidance of the Prophet ﷺ, but there is no objection for him to sometimes sleep in a bed alone or on a separate mattress. But having said that, the basic principle is for the man to be with his wife, in one bed.

Is a woman’s *‘iddah* confirmed by seclusion or by sexual intercourse? If her husband divorces her, is the dowry returned?

As for the Qur’anic verse:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَكَحۡتُمُ ٱلۡمُؤۡمِنَٰتِ ثُمَّ طَلَّقۡتُمُوهُنَّ مِن قَبۡلِ أَن تَمَسُّوهُنَّ ﴾

“ O, you who believe! When you marry believing women, and then divorce them before you touch them. ”*(Soorah Al-Ahzab 33:49),*

It means sexual intercourse. However, the Rightly Guided Caliphs ﷺ said that when a man is secluded with a woman and then divorces her before having sexual intercourse with her, she must observe the *‘iddah*. The *Sunnah* of the Rightly Guided Caliphs must be followed, according to the command of the Prophet ﷺ. This applies if he parts from her by divorce or any other means. But if he dies, leaving her a widow, then she must observe the *‘iddah* and mourning period, even if he died before consummating the marriage and being secluded with her, based on the generality of the Words of Allah, the Most High:

﴿ وَٱلَّذِينَ يُتَوَفَّوۡنَ مِنكُمۡ وَيَذَرُونَ أَزۡوَٰجٗا يَتَرَبَّصۡنَ بِأَنفُسِهِنَّ أَرۡبَعَةَ أَشۡهُرٖ وَعَشۡرٗا ﴾

> " And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days ." *(Soorah Al-Baqarah 2:234).*

As for the dowry, if he divorces her before consummating the marriage and being secluded with her, he may only take back half of it. If he divorces her after consummating the marriage or being secluded with her, he may not take back any part of it. If he dies, leaving her a widow, she may keep the whole dowry and the heirs to his estate have no right to it, regardless of whether his death occurred before or after the consummation and seclusion.

Eminent Shaikh: What is your opinion regarding delivering some admonitions during wedding celebrations?

I know of no tradition from the Prophet ﷺ pertaining to delivering admonitions in such circumstances as these, but if a knowledgeable person, whose words the people listen to is requested to do so, and it will not be burdensome to them in such a gathering as this, then admonishing them and speaking to them about rulings which they need to know is a good thing; however, he should not prolong his lecture to them.

In some wedding parties some women distribute cassettes and booklets which contain admonitions; is this legislated?

It is not specifically legislated, but it is a praiseworthy thing to do, because this may be the only occasion when women gather together, so distributing cassettes and booklets to them in this gathering is a good thing and is a means of calling people to Allah, the Almighty, the All-powerful. But these cassettes and booklets must emanate from scholars and people who are trustworthy in their knowledge, religion and method.

But, if he personally sees something objectionable and considers it necessary to stand up and admonish the people and warn them against this evil, or if a question is directed to him about some matter and he answered it and then continued to speak, this is a good thing and there is no objection to it, Allah Willing.

Eminent Shaikh: What is your opinion regarding the action of some women, in chanting wedding *nasheed*? Is this *'awrah*?

The voice in itself is not *'awrah,* but it is well known that if their voices are raised on these occasions, especially if they are beautiful voices, pleasing to the ear - and the people are caught up in the joy and enthusiasm of the occasion, there is a fear that it might lead to a great *fitnah.* So it is better - and less likely to lead to *fitnah* - if the sound of their voices cannot be heard outside of their immediate vicinity. As for what some people today do, which is to place loudspeakers on the balconies of the building, annoying people with their amplified voices, this is detestable and prohibited. To answer in brief, there is no objection to women chanting suitable *nasheeds* on such occasions, as long as it is not accompanied by unlawful music.

Eminent Shaikh: Is it permissible for women to dance during wedding celebrations, when it is only in front of other women?

Dancing is disliked. In the past, I used to tolerate it, but I have been asked many questions about incidents that have occurred while women were dancing. So I believe that it should be prohibited, because some young girls are graceful and beautiful and their dancing may be a cause of *fitnah* for other women. I have even been informed that when this takes place, some women stand up and kiss the woman who is dancing and even embrace her, pressing against her chest. This is an obvious source of *fitnah.*

Eminent Shaikh: What is your opinion regarding the wearing of engagement band?

An engagement band is a kind of ring. The fundamental principle is that there is no objection to it, unless it is accompanied by a practice done by some people. Sometimes a man has his name inscribed in a ring and gives it to his fiancée, while she has her name inscribed in a ring and gives it to him, in the belief that this will bind them together. In that case, the engagement band would be unlawful, because it is linked to something that has no basis in Islamic Law or in perceptible reality. In addition, it is not permissible for the suitor to oblige his fiancée to wear it, , because she is not yet his wife. She is still an unrelated woman to him, since she cannot be a wife, except through a marriage contract.

Eminent Shaikh: We know that it is not permissible for a woman to reveal her face before unrelated men, but what is your reply to the *hadeeth* of the married woman who presented a drink to her suitor, while revealing her face to him, in the presence of the Prophet ﷺ, bearing in mind that the *hadeeth* is found in *Saheeh Muslim*?

This *hadeeth,* and others like it, which appear to show that the wives of the Companions رضي الله عنهم used to reveal their faces relate to incidents which took place prior to the command to observe the *hijab,* because the Qur'anic verses that prove the obligation of the *hijab* for women were revealed in the latter part of the year 6 A.H. Prior to that, women were not obligated to cover their faces and hands. Therefore, all of the texts which appear to show the permissibility of uncovering the face in front of unrelated men refer to events that took place before the verses commanding the wearing of the *hijab* were revealed.

However, there might be some a*hadeeth* which contain indications that they relate to events which took place after the command to observe the *hijab*. It is these *ahadeeth* that require a response; they include such examples as the *hadeeth* of the Khath'ami woman who came to ask a question of the Prophet ﷺ when Al-Fadl bin Al-'Abbas رضي الله عنه was mounted behind him, during the Farewell Pilgrimage. Al-Fadl رضي الله عنه began to look at her, and she looked at him. On seeing this, the Prophet ﷺ turned Al-Fadl's face away, to the other side (Al-Bukhari). [1]

Those who consider that it is permissible for a woman to reveal her face have cited this as evidence for their position. There is no doubt that this is one of those unclear *ahadeeth* which might possibly indicate that it is permissible or it might not be permissible. As for the possibility that it indicates permissibility, it is clear, while as for the possibility that it is not a proof of permissibility, we say that this woman was in a state of *ihram* and it is legislated for the woman to uncover her face while in a state of *ihram*. We do not know if anyone looked at her, except the Prophet ﷺ and Al-Fadl bin Al-'Abbas رضي الله عنه. As for the Prophet ﷺ, Al-Hafiz Ibn Hajar Al-'Asqalani رحمه الله stated that it was permissible for the Prophet ﷺ to look at a woman or be secluded with her, which was not permissible for others. Likewise, it was permitted for him to marry a woman without dowry and without any guardian; and it was also permitted for him to marry more than four. Allah, the Almighty, the All-powerful, had granted him a certain amount of latitude in these matters, because he was the most perfect of people in chasteness. Also, it was not possible for him to be overcome by such feelings (of desire) as might affect any other man – feelings that would not befit a man of virtue and honor, such as he was.

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[1] Narrated by Al-Bukhari in his '*Saheeh*' (1513) and Muslim in his '*Saheeh*' (1334).

Next, the rule, according to the scholars, is that when a text is open to interpretation in more than one way, it may not be cited as evidence. So, this *hadeeth* is unclear. In cases where a proof is unclear, we are required to reject it in favour of clear texts, which prove undeniably, that it is not permissible for a woman to reveal her face in front of men other than her husband and her *maharim,* and that revealing her face is one of the causes of *fitnah* and evil. As you well know, the matter is clear now, in lands where it has been made permissible for women to reveal their faces. Have these women, who have been permitted to reveal their faces, restricted themselves to uncovering their face only ? The answer is, no! Rather, they have uncovered their faces, their heads, their necks, their throats, their arms, their legs and sometimes their chests. Consequently, these people are powerless to prevent their women from doing what they acknowledge as detestable and unlawful. When the door to evil is opened for people, you can be sure that if you open a door wide, there will be many doors. If it is opened only slightly, it will gradually be opened wider, until it cannot be closed. The legal proofs and logic all prove that it is obligatory for a woman to cover her face.

I am amazed at people who say that it is obligatory for a woman to cover her feet, but it is permissible for her to reveal her hands. Which of them is more justified to be covered? Is it not the hands, because, the fineness of a woman's hand, the beauty of her fingers and her fingertips are a greater enticement to sin than her feet?

I am also amazed at people who say that a woman must cover her feet, but it is permissible for her to uncover her face. Which of them is more necessary to be covered? Is it logical that we should say that the perfect and complete Islamic Law, which came from the Most Wise, All-knowing, obligates a woman to cover her feet, but permits her to uncover her face?

The answer is: Never! This contradicts wisdom, because men are more attracted, by far, to women's faces than to their feet. I do not think that anyone would say to a suitor who asks someone to propose to a woman on his behalf: "My brother, find out about her feet, if they are beautiful or not," while ignoring her face. This is impossible. On the contrary, the first thing that he will ask him to find out about is her face, how her lips look, what her eyes look like... and so on. Yet, that he would inquire about her feet and ignore her face is impossible. Therefore, it is clear that the place of *fitnah* is the face.

As for the word *'awrah*, it does not mean that it is equivalent to the private parts, which one would be ashamed to reveal. The meaning is only that it is obligatory to cover it, because it may lead a woman into *fitnah* by causing men to be attracted to her.

Furthermore, I am also amazed at people who say that it is not permissible for a woman to reveal three hairs or less of the hair on her head, then say that it is permissible for her to reveal her fine, beautiful eyebrows and her long, black eyelashes and that there is no objection to her showing them! If only the matter was confined to the revealing of this beauty and this attractiveness! But in the present day, it is beautified (further) by all kinds of cosmetics, such as lipstick and the like.

I believe that any person who knows the places of *fitan* and men's desires can never permit the face to be revealed, while insisting that the feet be covered – and ascribe that to the Islamic Law, which is the most complete, perfect and wisest of laws.

This is why I have observed that some of the later Muslim scholars dictate that covering the face is obligatory, because of the great *fitnah*. This was mentioned by the author of, *Naiul-Awtar* (Ash-Shawkani), on the authority of Ibn Raslan, who said, "Because the people now have weak faith and many of their woman are lacking in chasteness and purity, it is obligatory to cover the face, even though we say it is permissible (to reveal it). This is because the Muslims' situation today necessitates that we say that it is obligatory to cover it, for when the permissible leads to something unlawful, it becomes unlawful (*tahreemul-wasa'il*)."[1]

In addition, I am amazed at those who call for the face to be unveiled in their writings and what they preach today. It is as if it is an obligation that the people have abandoned. How can we allow ourselves to encourage it, when we see the disastrous consequences of it?

People should fear Allah before speaking about matters which require judgment - and this is one of those questions that is neglected by many seekers of knowledge. A person may possesse *'ilm nazari* [2] and he expresses an opinion based on this knowledge, without considering people's circumstances and the consequences of their words. 'Umar ﵁ would sometimes prohibit something allowed by the Islamic Law, in order to attain some benefit. During the lifetime of the Prophet ﷺ, during the era of Abu Bakr ﵁ and for two years of the Caliphate of 'Umar ﵁, divorce that was pronounced three times simultaneously would be considered as one, meaning that a man would divorced his wife, pronouncing it three times, consecutively, and they considered this to be one divorce. Or, sometimes using three successive statements, according to the preferred opinion of Shaikhul-Islam Ibn Taimiyyah - and it is the stronger opinion - in that case, the divorce would be considered to be a single divorce. But, because this became a frequent and common practice among the people, the Commander of the Faithful, 'Umar, said, "Verily, people have become hasty in a matter in which they should exercise patience and restraint, so we should put an end to this practice of theirs." So he stopped them from doing it, and he prevented them from returning to their wives because they had been hasty in the matter, and haste in it is unlawful.

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[1] *Tahreemul-Wasa'il*: Prohibition of the means that lead to something unlawful.

[2] *'Ilm Nazari*: Knowledge arrived at as a result of study and research.

I say: Even if we were to say that it is permissible to uncover the face, scholarly integrity and the regard that is built on that knowledge, would necessitate that we say that it is impermissible in these times, in which *fitan* has become widespread. It requires that we prohibit it, due to the need of prohibiting the means to sin (*tahreemul-wasa'il*). This is especially true since it is clear from the proofs in the Book of Allah and the *Sunnah* of His Messenger ﷺ that uncovering the face is unlawful by legal evidence and by logical evidence, and that uncovering the face is unlawful with greater reason than uncovering the feet, or the leg or the like.

Eminent Shaikh: What is your opinion regarding one who marries a woman, then his father compels him to divorce her? Should he keep her and disobey his father, or can he divorce her without committing a sin?

If a father requests his son to divorce his wife, it must fall into one of two categories: The first is that the father makes a lawful reason clear which necessitates that he divorce her and part from her. For example, he says, "Divorce her, because her behaviour is doubtful and suspicious," such as flirting with men or going out to gatherings that are not respectable or the like. In such a case, he should obey his father and divorce her, because he did not tell him to divorce her for some frivolous reason, but in order to protect his son's reputation and honour from being sullied by this woman's improper behaviour.

The second is that the father says to his son, "Divorce your wife," because his son loves her and he feels envious of his son's love for her. The mother may also feel even more envy towards her, for many mothers, when they see their sons loving their wives, feel such great envy towards her that it is as if she were a co-wife. We seek Allah's Protection (from that). In such circumstances, it would not be necessary for the son to divorce his wife if his father or his mother ordered him to do so. Rather, he should treat them with gentle courtesy and keep his wife with him. He should remain on good terms with them and persuade them with tender words, until they are convinced that she should remain with him, especially if the wife is righteous in her religion and her character.

Imam Ahmad رحمه الله was asked about this very same matter; a man came to him and said, "My father orders me to divorce my wife." Imam Ahmad said to him, "Do not divorce her." The man asked, "Did not the Prophet ﷺ order Ibn 'Umar رضي الله عنه to divorce his wife when 'Umar رضي الله عنه had ordered him to do so?" Imam Ahmad said, "And is your father like 'Umar?" - or something similar.

If a father cited this as evidence to his son, saying, "O, my son! The Prophet ﷺ ordered 'Abdullah bin 'Umar رضي الله عنهما to divorce his wife after his father, 'Umar رضي الله عنه had ordered him to divorce her," the answer should be similar to that given by Imam Ahmad. But, it is essential for him to be courteous and polite in speech and say, "'Umar رضي الله عنه saw something, and the general welfare necessitated that he order his son to divorce his wife because of it.

Eminent Shaikh: What is the ruling if a father wants to marry his son to a woman who is not righteous? And what is the ruling if he refuses to marry him to a righteous woman?

The answer is similar to the answer to the previous question, that it is not permissible for him force his son to marry a woman who is not acceptable to him, whether it is because of some defect in her religion, or some defect in her character. Very often people have cause to regret, when they force their sons to marry women the son does not want. A father will say, "Marry her, because she is my brother's daughter," or "because she is from your tribe," or for some other reason. In such cases, it is not obligatory for the son to accept this, and it is not permissible for the father to force him to do it.

Likewise, if he desires to marry a righteous woman, but the father prevents him from doing so, it is not obligatory for the son to obey him. If a son wishes to marry a righteous woman and his father says, "Do not marry her," he is free to do so, even though his father forbids it, because the son is not obliged to obey his father in a matter which causes no harm to his father and in which there is benefit for the son. If we were to say that it is obligatory for the son to obey his father in everything, even that in which there is benefit for the son and does not harm the father, it would result in problems . But in situations such as this, it is necessary for the son to be polite towards his father, to treat him with gentle courtesy to the best of his ability, and to try and convince him, if he can.

Eminent Shaikh: Permit me to present to you some of the transgressions which occur in some weddings, hoping that your Eminence will provide some explanation regarding them. These differences include the following:

Firstly: that some women wear garments such as those we have discussed in this gathering, and they go out in them, justifying this by saying that they are only wearing them in front of women. These garments include those which are tight, revealing their physical forms , those which are open at the top, to such an extent that they reveal part of the chest or the back, and those which are split from below to the knee or near to it.

Secondly: Among the mistakes that are commonly made in some weddings is the beating of drums amplified by loudspeakers, women singing and filming with a video camera. Worse than this is the groom kissing his bride in front of the women. Yet, when they are advised by those who strive to avoid what Allah has prohibited, they respond by saying, "Shaikh so-and-so has delivered a legal verdict that drums are permissible." If this is correct, we request Your Eminence to make the truth clear for all Muslims.

As for the first transgression, it has been confirmed in *Saheeh Muslim'* on the authority of Abu Hurairah ﵁ that he (ﷺ) said,

« صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا ».

"There are two types of people from the dwellers of the Fire that I have not yet seen: (i) A people who have whips like the tails of cows that they will used to beat people. And (ii) women who will be clothed yet naked, ma'ilat, mumeelat, their heads will be like the slanted humps of the camel. They will not enter Paradise, nor will they smell its odour, even though its odour can be smelt from such-and-such a distance." (Muslim). [1]

The meaning of his words: "...women who will be clothed yet naked..." is that they are wearing garments which do not fulfill the purpose of covering that which must covered, either because they are short, or because they are thin or because they are tight. This is why Imam Ahmad narrated in his, *Musnad,* with an *isnad* that has "softness" [2] in it, on the authority of Usamah bin Zaid ؓ that he said, "The Messenger of Allah ﷺ clothed me with a *qibtiyyah* – a kind of garment – and I gave it to my wife. The Messenger of Allah ﷺ then said to me, "Order her to put a shirt under it, for I fear that it may reveal the shape of her limbs." (Ahmad) [1]

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[1] Narrated by Muslim in his '*Saheeh*' (2128).

[2] This indicates a lack of strictness on the part of one or more of the narrators and is the least severe level of criticism of a narrator.

This also includes revealing the upper portion of the chest, because this contradicts the Command of Allah, Most High:

﴿ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ﴾

> " And to draw their veils over *juyoobihinna*." *(Soorah An-Noor 24:31).*

Al-Qurtubi said in his *Tafseer*, "The manner of this is that a woman draws her veil over her *jaib*, in order to cover her chest." Then he cited a tradition on the authority of 'A'ishah (ؓ), in which she stated that Hafsah, the daughter of her brother, 'Abdur-Rahman bin Abu Bakr ؓ visited her wearing something (i.e. a garment) which revealed her neck and the area around it. So, 'A'ishah (ؓ) tore it and said, "It should only be covered by something thick, which conceals." The same applies to a garment that is split from the bottom, if there is nothing underneath it. However, if there is something underneath it which covers, then there is no objection to it, unless it is in the form of garments worn by men, in which case it would be unlawful, because it is an imitation of men.

It is the duty of the woman's guardian to prevent her from wearing any unlawful garments and from going out while displaying herself or wearing perfume, because he is her guardian, and he will be asked about her on the Day of Resurrection:

﴿ لَا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا
شَفَٰعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴾

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[1] Narrated by Imam Ahmad in his '*Musnad*' (5/250).

> "A person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped." *(Soorah Al-Baqarah 2:48)*

As for the second misdeed, beating the *duff* (drum) during wedding celebrations it is permissible and is the *Sunnah,* if the purpose of it is to announce the wedding. Yet, there are conditions attached to it:

The first condition is that it is the *duff* which is beaten; and that is the instrument known by some people as the *tar* (الطار), which is sealed on one side. That which is sealed on both sides is known as the *tabl* (الطبل) and that is not permissible. This is because it is a musical instrument, and all musical instruments are unlawful, except those for which there is some evidence to show that they are permissible, such as the *duff* which is beaten during the days of wedding celebrations.

The second condition is that it is not accompanied by unlawful things, such as lewd singing, which causes desire. This kind of singing is forbidden, regardless of whether it is accompanied by a *duff* or not, and regardless of whether it is during the days of a wedding celebration or not.

The third condition is that it does not result in *fitnah,* such as beautiful voices being heard. If *fitnah* is caused by it, then it is forbidden.

The fourth condition is that it should not annoy anybody; if there is any annoyance in it, then it is forbidden. For example, if the sounds can be heard through the loudspeakers, then this will cause annoyance to the neighbours and others who are disturbed by these sounds. In addition, it is not without *fitnah.* Since the Prophet ﷺ prohibited worshippers from reciting aloud in their prayers, as this would annoy and disturb (other worshippers), then what may be said of the sounds of drums and singing?

As for taking pictures of the wedding guests with a camera, no rational person can be in any doubt that this is disgraceful. Any rational person - let alone a Believer - will not accept that pictures of his *maharim,* such as mothers, daughters, sisters, wives and others be taken, becoming a commodity that will be displayed to everyone or a plaything from which every sinner derives pleasure. Further, what is worse than taking pictures is the filming of the guests with a video camera, because the guest is filmed live and can be seen and heard. This is something that must be condemned by any person possessing a rational mind and being of sound religion, in addition to it being unimaginable that any person possessing a sense of modesty and faith would deem it permissible.

As for dancing by women, it is disgraceful, and we do not rule it to be permissible, because of the incidents that we have been informed have occurred between women because of it. If it is done by men, it is even more disgraceful, for it is an imitation of women and what that entails is not hidden. If it is mixed dancing, as some foolish people do, then it is a worse sin and even more disgraceful, because of the mixing of the sexes and great *fitnah* involved in it - especially when the occasion is a wedding celebration, with all the joy and excitement that they bring about .

As for what you have mentioned about the groom attending the women's gathering and kissing his bride in front of them, how amazing is it that a man who has been blessed with marriage receives it with this action, which the Islamic Law, intellect and honour reject! How can the family of the bride permit him to do that? Do they not fear that this man will see a woman, in this gathering of women, who is more beautiful and radiant than his wife, causing his wife to fall from his eyes, as it were, while many thoughts run through his head. In this case, the result would be an unpleasant altercation between him and his bride.

In concluding my reply to this question, I would like to advise my Muslim brothers against committing such evil deeds as these, to call on them to express gratitude to Allah for this blessing, and others, and to follow the path of the righteous *Salaf*. They should restrict themselves to what has been brought by the *Sunnah*:

﴿وَلَا تَتَّبِعُوٓا۟ أَهْوَآءَ قَوْمٍ قَدْ ضَلُّوا۟ مِن قَبْلُ
وَأَضَلُّوا۟ كَثِيرًا وَضَلُّوا۟ عَن سَوَآءِ ٱلسَّبِيلِ﴾

"And do not follow the vain desires of people who went astray in times gone by, who misled many and strayed from the Right Path." (*Soorah Al-Ma'idah* 5:77)

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Questions Pertaining To Children's Games

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There are many games and educations programmes intended for children and, in most cases, these programmes begin with music or something resembling music. An example of this is a 'talking' book. We would like you to listen to this song with us and give us your opinion.

What I have heard begins with music and music is made by unlawful musical instruments. The prohibition of music is confirmed by a *hadeeth* narrated by Al-Bukhari in his *Saheeh* on the authority of Malik Al-Ash'ari رضي الله عنه, in which it was stated that the Prophet ﷺ said,

«لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحِرَ وَالْحَرِيرَ وَالْخَمْرَ وَالْمَعَازِفَ»

> *"From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful." (Al-Bukhari)*[1].

Based on this, it is not permissible to use these types of book or toys , unless this music is removed from them. In addition, based on what I have heard of the renderings of the sounds of these animals, they do not correspond with the actual sounds made by them. They do not give a perfect representation of the sounds made by the animals in the book. For this reason, I consider that they should not be used and that their use is unlawful, if the music remains. If it does not remain, then the benefit in using them is negligible.

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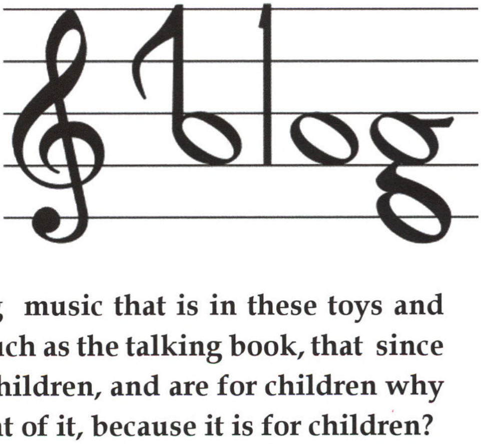
[1] Narrated by Al-Bukhari in his '*Saheeh*' (5590).

Many games contain pictures of living creatures drawn by hand; and the purpose of them in most cases is to teach, such as those found in the talking book.

If it is for the purpose of entertaining little ones, then those who permit games for children would permit such pictures as these. But those who prohibit such pictures do not permit them for children, since they do not represent an accurate picture of these creatures in the form in which Allah created them, which is clear from what is before me; and, in this instance, the matter is plain.



O, Eminent Shaikh! If there is no objection for children, why do we not say regarding music that is in these toys and educational programs, such as the talking book, that since the purpose is to teach children, and are for children why should we not be tolerant of it, because it is for children?

We are not tolerant of it because nothing of its like has been reported in the *Sunnah* and because the prohibition of it has been reported in general terms, and no exception has been reported from this general prohibition. In addition, if a small child becomes accustomed to entertainment and music, this will become their habit and their nature.

There are many types of dolls for girls which were mentioned by 'A'ishah (رضي الله عنها), such as those made from cotton, that being a bag cut into a shape consisting of a head, arms and legs, while others are exactly like a human being, such as those sold in the shops. Some of them talk, cry and walk or crawl. What is the ruling on making or buying such types (of dolls) for little girls, as teaching aids and playthings?

As for those which are not complete representations (of human figures), but only consist of some limbs and a head, there is no doubt that these are permissible and that they are similar to those dolls that 'A'ishah (رضي الله عنها) used to play with.

But, if they contain precise details, as if you were looking at a human being, especially if they move or make sounds, then I do not feel that they are permissible, because they are exact representations of Allah's creation. While it is clear that the toys with which 'A'ishah (رضي الله عنها) used to play were not of this type. So, it is better to avoid them. However, I would refrain from asserting with certainty that they are unlawful, because in such matters as these, there are things permitted for the young which are not permitted for adults. This is because a child has a natural inclination to play and enjoy themselves . Besides, they are not obligated to perform acts of worship, so that we might say that they wasted time playing and amusing themselves . If a person wishes to guard against such a thing, they can remove the head, or heat it over a fire, until it becomes soft, then press it, until its features are removed.

Does it make any difference whether they are made by the children, or made by us for them or we buy them for them, or they are given as gifts?

It is my opinion that making them in a manner that resembles Allah's creation is unlawful, because this constitutes making representations of living things, which is without doubt unlawful. But, if they come to us from the Christians or other non-Muslims, it is better, as I have said. With regard to buying them, we should buy other things which do not contain pictures, such as bicycles, or toy cars, or cranes or the like. As for the matter of cotton and other materials that are not lifelike representations, though they have limbs, a head and a neck, but do not have eyes or a nose, there is no objection to them, because they do not resemble Allah's creation.

What is the ruling on making things similar to these dolls out of clay, then shaping them on the spot?

Every person who makes something that resembles Allah's creation is included in the *hadeeth*: "The Prophet ﷺ cursed the makers of pictures" (Al-Bukhari)[1] – and:

«إِنَّ أَشَدَّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ»

"The people most severely punished on the Day of Resurrection will be those who make pictures." (Al-Bukhari).[2]

But as I have said, if the representation is not clear, in that it does not have eyes, a nose, a mouth or fingers, this is not a complete representation and does not resemble the creation of Allah, the Almighty, the All-powerful.

When children play together, the boy acts the part of a father and the girl acts the part of a mother. Should they be encouraged to do this, or should they be prohibited from doing it?

I believe that they should be prevented from doing it, because this may lead to the boy sleeping with her. And closing the door (to this) is better.

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[1] Narrated by Al-Bukhari in his '*Saheeh*' (5347).

[2] Narrated by Al-Bukhari in his '*Saheeh*' (5950).

There are some stories, the purpose of which is to teach or amuse children which take different forms: some of them tell stories of talking animals, for example, in order to teach children the evil consequences of telling lies. One of them relates how a fox pretended to be a doctor in order to lie to a chicken and deceive it, then the fox fell into a hole because of his untruthfulness. What is your opinion about such stories?

I would refrain from delivering any ruling on them, because although they attribute characteristics to these creatures that they do not possess, such as the ability to speak, to treat illness and to be punished (for their sins), it might be said that the point of it is to coin a similitude, so I will not pronounce any verdict on them.

There is another type of story in which a mother tells a story to her child which might happen, even though it may not actually have happened, for example: There was a boy called Hasan, who used to annoy his neighbours and he climbed on their wall and fell and broke his arm. What is the ruling on such stories, from which a child might learn some virtues and praiseworthy qualities? Do they constitute lying?

It would appear that if it was presented as a parable, by saying that there was a child or a boy or the like, without specifying a name and making it as if it was something that had happened, then there would be no objection to it, because this is like telling a parable, not relating it as something which actually occurred. At all events, there is no objection to something like this, because there is a benefit in it, and there is no harm in it.

In school curricula, children are asked to draw pictures of living creatures, or they are given an incomplete

picture of a chicken, for example, and asked to complete it. Sometimes, they are asked to cut out these pictures and attach them to a piece of paper, or they are given a picture, and they are asked to colour it in. What is your opinion of this?

It is my opinion that this is unlawful and should be prohibited. Further, those responsible for teaching should fulfill their responsibility in this matter and prohibit these things. If they wish to ascertain the ability of the student, they can ask them to make a picture of a car, a tree or some other thing with which they are acquainted. In this way, the extent of their intelligence, their comprehension and ability to carry out orders will be ascertained. This is one of the means by which Satan has put people to trial. Otherwise, it would be seen that it is immaterial when it comes to assessing a child's ability to draw, whether they are asked to draw a tree, or a car, or a palace or a human being. Therefore, it is my opinion that it is incumbent on those responsible in these matters to prohibit such things. However, if they feel that they must draw such things, then they should draw animals without heads.

With regard to these pictures which are in books, is it necessary to efface them, or does separating the head from the body by placing a line through it suffice to remove the unlawfulness?

It is my opinion that it is not necessary to efface them, because this would entail great hardship and also, the purpose of the pictures in these books is to impart knowledge. As for placing a line between the neck and the body, it does not change the nature of the picture.

A child might fail, if they do not draw this picture in the school, meaning, they might not be given marks in the subject of drawing, and as a result, they fail.

If that was the case, then the child would be forced to do this thing and the sin would be on the one who ordered it and obliged them to do it. But, I hope that those responsible will not allow the matter to reach this level, where the students are forced to commit an act of disobedience to Allah.

There are some children's nurseries which teach children, boys mixed with girls, up to the age of five or six years. Up to what age is this permissible? Also, in many of them women teach boys and girls. What is your opinion about this? And up to what age is it permissible for women to teach male children?

It is my opinion that this matter should be placed before *Hay'at Kibar Al-'Ulama'* (the Board of Senior Scholars) for them to look into it, because this might open up the door to coeducational schooling in the long term. As for the mixing of small children together, there is no objection to this in principle, but I fear that such plans are intended to be stepping stones to something worse than that. And Allah knows better. For this reason, the matter of these schools should be referred to *Hay'at Kibar Al-'Ulama'*, for them to investigate it, or to (other) responsible authorities, which can prevent it, after studying it.

There are some schools in which the male and female students are separated, but the teachers of both male and female students are women? Until what age can they teach male students?

As I said, all that relates to coeducation should be prohibited, no matter what the circumstances.

Questions Pertaining To Children's Clothes

Many children's clothes have pictures of living creatures on them and some of these clothes are things that are disposable, such as footwear and diapers for children under three years of age, while others are not disposable, rather they are kept and cleaned. What is the ruling on such clothes?

The scholars have said that it is unlawful to dress a child in what it is unlawful for adults to wear. Whatever has an image on it is unlawful for adults to wear, so it is also unlawful for children to wear it. This is the answer. What the Muslims should do is to boycott these clothes and shoes, so that the evildoers will have no means of reaching us in this matter. If they are boycotted they will never find a way of bringing them into this land, because when they are boycotted there will be no point in bringing them here.

Is it permissible to dress male children in things that are specifically for girls, such as gold, silk or other things and vice versa?

This is understood from the answer to the previous question; I said that the scholars say that it is unlawful to dress a child in that which is unlawful for an adult. Based on this, it is unlawful to dress male children in clothes that are specifically for girls and vice versa.

Does this include clothes hanging below the ankles for male children?

Yes, it does include that.

And does it include dressing them in clothes that entail imitation of the disbelievers, such as hats and trousers?

This is a separate subject. For Muslims to imitate the disbelievers in their dress or in other matters - regardless of whether they are males or females, minors or adults - is unlawful, according to the saying of the Prophet ﷺ:

« مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ »

"Whoever imitates a people, is one of them." (Abu Dawood) [1]

In addition, Muslims should have a strong, distinctive character, which prevents them from following others, because they are superior and their religion is the most superior, as Allah, the Most High, says,

﴿ وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ﴾

" So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers ." *(Soorah Ali- 'Imran 3:139).*

And Allah, the Most High, says,

﴿ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ ﴾

" It is He Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), to make it superior over all religions ." *(Soorah At-Tawbah 9:33)*

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[1] Narrated by Abu Dawood in his '*Sunan*' (4031).

Is it permissible for children, male or female, to wear short garments which reveal their thighs?

It is well known that there is no ruling on *'awrah* for children under seven years of age, but there is no doubt that making children accustomed to these skimpy clothes, short clothes will cause them to think little of displaying their *'awrahs* in the future.

In fact, a person may not be ashamed to reveal their thigh because they used to reveal it when they were a child, and will not be bothered about it. Then people looking at each others' *'awrahs* will be like their looking at each others' faces, wherein it is not unlawful and they do not feel embarrassment by having people see it . So, it is my opinion that children should be prevented – even though they are small – from wearing such clothes, and they should wear modest clothes which will ward off sin.

What is the ruling on piercing the ears of girls in order for them to wear gold earrings. Is this a form of mutilation and torture, as some of the scholars of Islamic Jurisprudence have said?

The correct view is that there is no objection, because is a means of attaining a permissible type of adornment. In addition, it has been confirmed that the women among the Companions had earrings that they wore in their ears. Also, the pain inflicted is minor, especially if the hole is made when they are small; it will heal quickly.

What is the ruling on shaving a girl's head at the time of birth or after that, in the hope that it will make her hair grow long and thick? Is it prescribed by the *Sunnah* to shave the head at the time of birth for boys?

Shaving her head is not prescribed by the *Sunnah* on the seventh day, as it is for males. As for shaving for the benefit which you mentioned – if it is correct – the scholars say that shaving the head of a girl is disliked. However, it might be argued that if it has been confirmed that this causes the hair to grow long and thick, then there is no objection to it, because it is well known that the dislike of a thing is eliminated in cases of need.

What is the age of a child at which a woman should veil herself from males ? Is it at the age of discretion or puberty?

Allah, Most High says, when referring to those to whom a woman's beauty may be shown,

﴿أَوِ ٱلطِّفۡلِ ٱلَّذِينَ لَمۡ يَظۡهَرُواْ عَلَىٰ عَوۡرَٰتِ ٱلنِّسَآءِ﴾

"Or children who are as yet unmindful of women's *'awrat.* "*(Soorah An-Noor 24:31).*

When a child begins to pay attention to a woman's *'awrah* and begins to look at her and talk a great deal about it, then it is not permissible for a woman to reveal herself in front of him. This differs from one child to another, because natural instincts differ from one child to another, according to the company he keeps. A boy might pay attention to women if he commonly sits with people who talk a great deal about women. But if this is not the case, he may pay no attention to women.

The important point is that Allah has defined this matter in His Words:

﴿أَوِ ٱلطِّفۡلِ ٱلَّذِينَ لَمۡ يَظۡهَرُواْ عَلَىٰ عَوۡرَٰتِ ٱلنِّسَآءِ﴾

"Or children who are as yet unmindful of women's *'awrat ."* *(Soorah An-Noor 24:31).*

Therefore, this means that it is lawful for a woman to reveal her beauty to him if he is unmindful of her *'awrah* and pays no attention to the matter of women.

Does touching a baby penis when cleaning them after they have urinated or defecated invalidate a person's *wudoo'*?

It does not invalidate *wudoo'*.

Is it permissible for a father or mother to punish a child by spanking or placing something bitter or hot in his mouth, such as pepper, if he does something wrong?

It is permissible to punish a child by spanking, if they have reached an age where they are able to benefit from it, usually ten years of age. As for giving them something hot, this is not permissible, because it will have an adverse effect on them. Putting something hot in their mouth might cause ulcers or inflammation in their stomach, which might lead to (permanent) harm. On the contrary, spanking, which is on the surface of the skin, is not objectionable, if they learn from it and it is not severe.

And if a child is younger than ten years?

If a child is younger than ten years, it is necessary to make a judgement regarding them, for the Messenger of Allah ﷺ only permitted spanking for those ten years old (and above) if they do not pray. Therefore, if a child is younger than ten years, it must be assessed whether or not he is able to distinguish between right and wrong. A small boy who is less than ten years of age might possess understanding and intelligence, and he may be physically large enough to stand being spanked, rebuked and being disciplined, or he might not.

Is there any objection to a mother and father having their young child memorise the Qur'an, while they are

aware that he might recite it in the toilet while he is answering the call of nature, or he might recite it in a matter that does not befit the Noble Qur'an, in spite of being warned many times against doing so?

Yes, a mother and father should instruct their young child in memorisation of the Noble Qur'an, and they should warn them against reciting it in those places where the Qur'an should not be recited. If they do this, then they are not held accountable for it - I mean the children - so there is no sin on them. As for the parents, when they hear them reciting it in a place that is unbefitting, they should speak to them and make it clear to them that it is not permissible. Also, it has been confirmed in *Saheeh Al-Bukhari* that 'Amr bin Salamah Al-Jarmi ؓ became an *Imam* when he was six or seven years old - and that was during the lifetime of the Prophet ﷺ.

If there is a courtyard attached to the house in which the children play, within the walls of the house, would that serve to implement the *hadeeth* regarding the necessity of keeping children inside at *maghrib* time, due to the spreading abroad of the devils? Or does this *hadeeth* apply to being outside on the street?

The *hadeeth* pertains to being in the street, outside the house. As for inside the house, there is no objection.

When a woman is praying, is it necessary for her to prevent her small child from passing in front of her, bearing in mind that this happens to her sometimes and preventing him from doing so causes her to lose her sense of humility in prayer; and if she prays alone, she fears that some harm may befall the child?

There is no sin on her in allowing him to pass in front of her in this situation, if he does so frequently, and she fears that it will ruin her prayer if she prevents him, according to what the scholars have said - may Allah have mercy on them. But, in this situation, it is necessary on her to give him something to distract him, so that he may be near her, because when a child is given something to distract him, he pays no attention to anything else. However, if his being close to his mother is due to hunger or thirst, then it is better to delay the prayer, so that she can satisfy his hunger or thirst and then offer her prayers.

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